

As A Booke

made by Johan ffrith/ pryso-
ner in the Towr of London/ answering
vnto. M. Moyses letter / which he wrote
against the fyrst booke treatise that Johan
ffrith made concerning the sacrament of
the body and bloud of Chyist: vnto which
booke are added in the ende the articles of
his Examination befoze the Byschoppes
of London/ Winchester and Lincolne/ in
Paules Church at London / for whych

Johan ffrith was condemned and

after byence in Smyttilde

withouth Newgate the

fourth day of July.

Anno. 1533.

2^o. 21^o.

Now newly reuised/ corrected and prin-
ted in the Peace of our Lord. 1548.

the last daye of June.

Deade men shall rylc agayne.

Thomas de Lader



41.
4. 27.
93.

The p2eface



Grace and increace
of knowledge from God
the ffather through oure
Lord IESUS Chzist/
be with the Chzisten Rea
der and with al them that
loue the lord vnfaignedly, Amen.

I chaunced being in these partyes to
be in company wyth a Chzysten Brother
which for his commendable conuersaciō
and sober behaupoure myght better be a
Bysshoppe then many that were myters
if the rule of saint Paul were regarded in
their election: This brother after moche
communication desired to know my min
de as touching the sacrament of the body
and bloude of our sauiour Chzist. Whiche
thing I opened vnto hym acco2dyng to
the gyft that God had geuen me. First
I proued vnto hym that it was no arty
cle of oure saythe necessarye to be helde
I ij vnder

1. Tim. 3
Tit. 1.

The Preface.

under payne of dampnacyon. Then I declared that Chrysostome had a naturall bodie/ euen as mine ys (sauiug synne) and that it could no moze be in two places at ones/ then myne can.

Chrysostome. I shewed hym that yt was not necessarie, that the wordes shulde so be vnderstonde as they sounde. But that yt myght be a phrase of scripture: as ther are innumerable. After that I shewed him certein suche phrases and maner of speakinges. And that it was well vsed in our Englyshe tongue. And fynally I receyted after what maner they myght receyue yt accordyng to Chrysostomes institution: not fearyng the frowarde alteration that the Priestis vse: contrary to the first forme and institution.

When I had suffycientlye published my minde/ he desyred me to entitle the some of my wordes/ and wryte them for him because they seemed ouer longe to be well receyued in memozye. And albeitt I was loath to take the matter in hande/ yet to fulfill his instaunte intercession. I toke vpon me to touche this terrible tragedye/ and wrote a treatyse/ whiche besyde my paynfull implesoment/ is lyke to purchase me moste

The Preface

most cruell death, which I am ready and
gladde to receyue wth the sprytle and in
warde man (although the flesh be frayle)
when so euer it shall please **GOD** to lay
ye vpon me. Notwithstanding to save
the truth, I wro^{te} it not to the intent that
it shulde haue bene publyshed. For the I
wolde haue touched the matter moze ear-
nestly, and haue wrytten as well of the
spprytuall eating and dryncking, whiche
is of necessity, as I dyd of the Carnall,
whiche is not so necessary. For the treaty
se that I made was not expedient for all
me, albeic it were sufficient for them wh^o
I toke in hand to instructe. For they kne
we the spprytuall and necessary eatynge
and drynkinge of hy^s bodye and bloude,
whiche is not receyued with the teth and
bellye, but wth the eares and sayth, and
only needed instruction in the outwarde
eatinge, whiche thinge I therfor^e onely
declared. But now it is comen abrode
and in many mans mouthes, in so much
that master Whore which of late hath buz
syed hym selfe to medle in all suche mat-
ters (of what zeale I will not detine) hath
foze laboured to confute ye. But some me

The Preface.

thinke that he is ashamed of his part/and
for that cause doth so diligently suppress
the worke whiche he printed. For I my
selfe sawe the worke in printe in my Lord
of Wyndchesters house/vppon S. Ste-
phens day last past. But neyther I/ nor
all the fryndes I coulde make/ myght at-
tayne any coppye but onely one wrytten
copp which as it semed was drawen oute
in greate haste. Notwithstandinge I can
not well Iudge/ what the cause shuld be/
that his booke is kepte so secrete. But this
I am right sure of/ that he neuer touched
the foundation that my treatise was buil-
ded vppon/ And therfore syth my founda-
tion standeth so sure and Inuincible (for
els I thinke verely he wolde soe haue las-
boured to haue vndermined it) I will
thervppon bayle a lytle moze/ and
also declare that hys ordynaunce
is to aleder to breake it downe
ne/ although it were set
vppon a worke
founda-
tion.
on.

The founda

cion of that lytle treatise was/
that it is no Article of oure ffaith necessary
to be beleued vnder payne of
dampnation/that the sacrament
shuld be the naturall bodye of
Christe: which thynge is
proued after thys
maner as foloweth.



First/ we must all acknowledge that it is no article of our faith which can saue vs nor whiche we are bound to beleue vnder the payne of eternall dampnation. For if I shulde beleue that hys very naturall Body both fflshe and Bloude were naturally in the Bzeade and wine/that shuld not saue me/seyng many beleue that/ and receiue it to theyr dampnatyon/for it is not hys ppresence in the bzeade that can saue me/ but his ppresence in my Hartethrough the ffaith

It is no article of our fayth
fayth in his bloude: whych hath washed
out my synnes and pacified the fathers
wraoth: toward me.

And agayne: if I do not beleue hys bod-
delv p[re]sence in the Bzead and wyne: that
shall not dampne me: but the absence out
of my Hart through Unbeleue. Nowe
if they wolde here obiecre that though ye
be true that the absence out of the Bzeade
coule not dampne vs: yet are we bounde
to beleue it because of **GODS** Wo[or]de:
which who Beleueth not: as moche as in
hym lyeth: maketh **GOD** a lyer. And
therfore of an obstinate mynde not to be-
leue his wo[or]de: maye be an occasyon of
dampnation.

Obiection.

Solucio.

To this we maye answer: that we
beleue **GODS** wo[or]d and knowledge
it is true: but in this we dissent: whether it
be true in the sense that we take it in: or in
the sense that ye take it in. And we saye
agayne: that though ye haue (as it appea-
reth vnto you) p[re]vidēt wo[or]ds of Ch[ri]st:
and therfore consyde in the Barke of the
letter: yet are we compelled by conferring
of the Scryptures together: wythin the
meane to searche out the mynde of our sa-
uour whych spake the wo[or]de. And we say

to be beleued vnder paine of dāpnatiō.

Wherfore, that we do it not of an obstinate mynde. For he that defendeth a cause obstinately (whether it be true or false) is euer to be reprehended. But we do it to satisfy our consciences which are compelled by other places of Scripture, reasons, and Doctours, so to iudge of it.

And euen so ought you to Judge of your Party, and to defende your Sentence not of obstinacie, but by the Reason of Scriptures which cause you so to take it. And so ought neither party to dyspyle other, for each seeth the Gloze of God, and the true vnderstandinge of the scripture. This was the foundation of my first treatise that he hath left vnshakē which is a great Argument that it is very true. For els his Pregnaunt worte coulde not haue passed it so cleane ouer. But wolde haue assayled it wpth some sophisticall cauillation which by his paynted Poetrie he might so haue coultoured, that at the least he myghte make the ignorant some apparece of truth, as he hath done agaynst the Responde of my first Treatise, whych neuertheles is true and shall so be proued. ¶ And first that it is
not

It is no artycle of our fayth

none Artycle of our ffaythe necessarye to be beleued vnder payne of dampnation may thus be furder cōfirmed. The same ffaythe shall saue vs whiche Saued the old fathers befoze Chzistes incarnation. But they were not bounde vnder payne of dāpnation to beleue this poynthe: therfoze yt foloweth that we are not bounde therto vnder the payne of dampnation.

The first parte of myne argument y^e proued by, S. Austen ad Dardamum. And I dare boldly say almost in an. c. places moze. ffoz I thinke there be no propo sition which he doth moze oftē iuculcate then this / that the same ffaythe sauēd vs which sauēd our fathers. The secōde parte is manifest / that it needeth no probacis on. ffoz howe coulde they beleue that thyng whiche was neuer sayde noz done / and without the woozde they coulde haue no ffaythe. Upon the truthe of these two partes muste the conclusion needes followe. Notwithstanding they all did eate Chzistes bodye and dzonke hys bloude spyr^ually / although they had him not p^resent to ther teth. And by that spyr^uall eatynge (which is the ffayth in hys body & bloo de)

to be beleued vnd paine of dāpnaciō.

de) were saued as well as we are. For as Adam:
loone as our fozfather Adam had trans-
gressed **G O D S** pzcept/ and was fallen
vnder condemnation/ our moost mercys
full ffather of his gracious fauoure gaue
him the pzomple of helthe and comfort/
wherby as many as beleued it/ were saued
from the thzaldome of their transgressiō.
The woozde and pzomple was thys. **I** *Gene. 3.*
shall put ennemite betwene thy seade and
her seade/ that seade shall treade the on the
heade and thou shalt treade it on the heele.
In this pzomple they had knoweledge þ
Chyzst shulde destroy the Deuell with all
his powz/ and delyuer his faithfull from
their synnes. And where he sayd that the
deuell shulde treade it on the heele/ they vn-
derstode ryght well that the deuell shulde
finde the meanes by hys wyles and wyces-
ked ministers/ to put chyzst to death. And
they knewe that God was true/ and wols-
de fulfil his pzomise vnto them/ and harte-
ly longed after this seade and so dyd both
Eate his Bodye and Dzinke his Bloude/
acknowledginge with Infinite thanks/
that Chyzst shulde foz their synnes/ take
the perfect Nature of Manhode vppon
hym

It is no attycle of our sayth

hym and also suffre the death: This p[ro]p[ri]e
myle was geuen to Adam / and saued as
manp as dyd beleue and were thanketull
to God for his kindnes and after it was
established vnto our father Abraham by
the wo[r]de of God / which sayd / in thy seas
de shall all nations of the earth be blessed.
And with him God made a couenaunte /
that he wolde be his G D D and do hym
good. And Abraham again p[ro]mpted to
kepe his p[re]cepts and walke in his ways
Then G D D gaue him the Sacrament
of Circumciston and called that hys co-
uenaunt / whych thyng notwithstanding
was not the very couenaunte in dede / als
though it were so called. But was onely
a signe / token / sacrament / or memorial of
the couenaunte that was betwene God
and him / whych he might expounde oure
mater if men had eyes to see. After that
God p[ro]mised him a sonne whē his wife
was past chylde bearing and he also very
olde . Neuerthelesse he doubted not of
G D D S wo[r]de . But surely beleued /
that he which p[ro]mised it / was able to per-
forme it. And that was recounted vnto
hym for rightousnes. Thys Abraham
dyd

to be beleued vnd paine of dāpnatiō.

And both eate his Bodye and drynke his
bloude (through faith) beleuynge verily
that Chyste shulde take our nature and
spring out of his seade (as touchinge his
fleshe) and so that he shulde suffer death
to Redeame vs. And as Chyrist Crysos-
tome / he hartelye despyred to see the Wap of
Chyrist. And he sawe it and reioysed. He
sawe it in faith and had the day of Chyrist
that is to say: all those thinges that shuld
chaunce hym. playnelye Reuelated vnto
hym: albe it he were dead manye hundred
yeares before it were actually fulfilled &
reuelated vnto the world. And by that
faith was he saued: and yet neuer dyd eate
his fleshe with his teth: noz neuer be-
lieued that breade shulde be his bodye and
wyne his bloude. And therfore syth he
was also saued without that saythe: and
the same faith shall saue vs which saued
him: I thinke that we shall also be saued
if we eate hym (spiritually: as he did) al-
though we neuer beleued that the breade
is his bodye. Furthermore that mercy-
full Moyses which brought the chyldre
of Israell out of Egipte into the wyldernes
obteyned of God by prayeys: bothe
mannys

It is no article oure sayth

Manna from heauen to feede his peple & also water out of the stone to refreche and consozte them. This Manna and water were euen the same thyng vnto the, that the bread and wyne is to vs. For as. S. Austyn sayth: As many as in that mans na vnderstoode Chzist, did eate that same spyztuall meat that we do, but as many as sought onelye to fyll theyr bellies of that Māna (p fathers of the vnfaithful) dyd eate and are dead. And lyke wyse the same dzyne, for the stone was Chzist. We re may pou gather of. S. Austyn, that the Manna was vnto them, as the bread ys to vs, and lyke wyse that the water was to them, as the wyne is to vs, whiche anon shall apere moze playnly. S. Austyn sayth furthet.

Aug de
uite agēda-
rum.

Aug su-
per Johan.
tract. 35

Moses also did eate Māna, & Aarō & phinees, did eate of it, which pleased God and are not dead. Wherfore? Because they vnderstode the visibill meate spiritu ally. They were spyzituallly an hongred they tasted yt spiritu ally, that they might spiritu ally be replenished. They dyd all eate the same spirituall meate, and all dza ke the same spyrтуall dzyne, Euen the same

to be beleued vnder paine of dānaciō.

Same Spirituall meate / albeit an other
bodely meate / for the deade ate Manna
and we ate an other thinge. but they dyd
eate the same spirituall whiche we doo.

And they all dyd drinke the same spiritu
all drinke. They dranke one thinge / and
we an other. But that was in þ outwar
de apparence / whiche neuerthelesse did sig
nifye the same thinge spiritually. Howe
dranke they the same drinke? They
(saythe the Apostle) dranke of the spiritu
all stone followinge them / and that stone
was chryst. And therunto Bede added þ
se woordes.

Beholde e that the sygnes are altered / and
yet the faith abydeth one. Of these places
you maye plainly perceiue not onely þ it
is none article necessarye to be beleued vnder
paine of dampnatyon / seinge the olde
fathers neuer beleued it / and yet dyd eas
te Chryste in ffaith boch befoze they had
the Manna / and with no lesse frute w han
the Māna was ceased. And albeit þ Mā
na was to them as the Sacrament is to
vs and they ate euen the same spirituall
meate that we doo / yet were they neuer so
madde as to beleue that the Manna was
chaung

Bede super
1. 2. 10

It is no artycle of our fapth

chaūged into Chyistes owne naturall body. But vnderſtode it ſpyrytuallꝝ, that as the outwarde man did eate the materꝝall manna whiche conſorted the body, ſo did the inwarde man thꝛough fapth eate the body of Chyſte, beleupnge that as that Manna cam down from heauē and conſorted theyꝝ bodies, ſo ſhulde their ſauꝝour Chyſt which was promysed the of God the ffather, come downe from heauē and ſtrengthenē their ſoules in everlaſtyng lyfe, redeampnge them from their synne by hys death and reſurrection. And lyke wyſe do we eate Chyſte in fapth both before we come to the ſacrament and moꝛe expꝛeſſly thꝛough the ſacramente, and with no leſſe frute after we haue receyued the ſacrament, and neade no moꝛe to make ys hys naturall body, the the Manna was, but myght muche better vnderſtonde ys ſpyrytuallꝝ, that as the outwarde Man dothe eate the materꝝall bꝛeade which conſorteth the body, ſo doth the inwarde mā thꝛough fapth eate the body of Chyſte, beleupnge that as the Bꝛeade ys Broken, ſo was Chyſtes body broken on the croſſe for our ſinnes which cōſorteth our ſoules

to be beleued vnder paine of dāpnaciō.

lys vnto lyfe euerlastinge. And as that
faith dyd saue them withoute beleuynge
that the Hanna was altered into his bo-
dye. euen so dothe this faith saue vs, als
though we beleue not that the substance
of Breade is turned into his naturall bo-
dye. ffor the same faith shall saue vs/
which saued them. And we are bound to
beleue no more vnder payne of dampnaci-
on, thē they were bounde to beleue. They
beleued in God the father almighty mas-
ker of Heauen and Earth, and all that is
in them. They dyd beleue that Christe
was the sonne of God. They did be true Gen. i.
that he shulde take our nature of a virgin.
They beleued that he shulde suffer the de- Psal. 2.
ath ffor our deliuerāce, which thinge was Isa. 7.
signified in all the Sacrifices, and belis- Act. 3.
des that testified in euerye Prophet. ffor Psal. 118.
there was verely not one Prophet, but
he spake of that poynte. They beleued
that his soule shulde not be left in Hell,
but that he shulde aryse from deathe and
reigne euerlastingly with his father.

And to be shorte, there is no poynt in ou-
re Crede, but that they be true, as
well as we do, and these articles are one

B ly

It is no article of our faith

Is necessarie vnto saluacion. For them
am I bounde to beleue / and am dampned
without excuse / if I beleue them not. But
the other pointes contained in Scriptur
although they be vndoubted verities / yet
maie I be saued without them. As be
it in case that I neuer hard of them / I ca
not vnderstande them nor Comprehende
them / or if that I heare them / yet by the
reason of an other text misconstrue them
as the Bohemes do the wordes of Chri
ste in the .6. chapitre of Iohan. All these
thinges I say / may be done without anye
Jeopardy of dampnacion. In every text
is but only one veritye / for which it was
spoken / ad yet some textes ther be whiche
of catholyke Doctours are expounded in
vi. or. viij. sondry fashions. Therfore if
we beleue the articles of our Crede / in the
other is no patell / so that we haue a proba
ble reason to dissent from them. But now
to retorne to our purpose. If we wyl ex
amyn the autoytees of. S. Austyn and
Beda befoze alledged / we shall espye that
besyde the probacion of this foresayd pro
posicion / they open the misterye of all
our matter to them that haue eyes to see.

For

to be beleued bnd paine of dāpnaciō.

For .S. Justin saith/that we and the olde fathers do dyffer as touching the Bodely meate: for they did eate Manna/ and we bread/ but albeit it varied in the outward apperaunce/ yet neuertheless spiritually/ it dyd signifie one thing. For both the Māna and breade signified Christus. And so both they and we do eate one spirituall meate that is to saye/ we bothe eate the thinge whiche signifieth and representeth vnto vs the very one spirituall meate of our soules/ which is Christus.

And Beda doth plainly call both the Māna and the breade signes/ saying. Beholde that the signes are altered and yet the faith abydeth one. Now/ if they be signes/ than they do signifie/ and are not the very thinge it selfe which they do signifie.

For the signe is a thinge diuerse from the thinge it selfe whiche it doth signifie and represent.

As the Alepoles are not the ale it selfe/ whiche they do signifie or represent. Where thou wilt object against me/ that if this saye be sufficient/ what needeth the instituciō of a sacramēt? I answer/ þ sacramentes are instituted for .iii. causes: The fyrste is assigned of S. Justin/ which saith on this maner:

It is no article of our faith

**Aug. cōtra
Fau. lib.
196. 11**

**Men can not be ioyned into anye kynde
of Relygion whether it be true oz false/
excepte they be knytte in fellowshippe by
some visyble tokens oz Sacramentes/
the powe of which sacramentes is of such
efficacite that can not be expessed. And
therfoze it maketh them that Wylpysse
to be abhoyred / for it is wyckednes to des
spyse that thing withoute whiche / Godly
nes can not be brought to passe. Thus it
apereyth that necessite is the first cause.**

**For there can no congregacion be seve
red out of the multitude of men / but they
muste nedes haue a sygne / tokē / sacramēt
oz comō badge / by the which theye maye
knowe eche other. And ther is no differē
ce betwene a sygne oz a badge and a sacra
ment / but that the sacrament sygnifyeth
an holpe thynge / and a sygne oz a badge
dothe signifye a worldly thing. As. S.
Austen sayth. Sygnes when they are re
ferred to holy thinges / are called sacramē
tes. The seconde cause of ther instructiō
is that they may be a meane to bypnyng vs
vnto his faith and to enpyente it the deper
in vs / for it dothe Custumablye the moze
move a man to beleue / when he perceiveth
the thynge expessed to dyuerse senses at**

**Aug. ad
Marcell.
11. 11.**

to be beleued vnd paine of dāpnatiō.

ones. As if I promise a man to mete him
at a day appointed, he wyll sō what truse
my worde, but yet he trusteth not so mo-
che vnto it, as if I dyd both promise him
with my worde, and also clappe handes
with him, or holde vp my fynger, for he
counteth that this promise is stronger &
more saithfull then is the bare worde, be-
cause it moueth mo sence. For the wor-
de doth but onely certifye the thyng vnto
a man by the sence of hearing: but whē
wth my promise immediatly after I
holde vp my fynger, then do I not onely
certifye hym by the Sence of hearing:
But also by his syght, he perceiuech that
that facte confyrmeth my worde. And in
the clappynge of handes he perceyuech
both by his syght and feelinge, besyde the
worde, that I wyll fulfill my promise.
And lyke wise it is in this Sacrament.

Christ promysed them, that he wold geue
hys body to be slayne for their synners.

And for to establishe the fayth of this pro-
mise in them, he did institute the Sacra-
ment which he called his Bodye, to thin-
ke that the very name it selfe myght put
them in remembraunce what was met by

It is no article of our faith
that he brake the bread before them. signi-
fying vnto them outwardly, even the las-
me thinge that he by his wordes hadde
before protested. And even as his wordes
hadde informed them by theyr hearpynges
that he intended so to do: So the breakinge
of that bread informed their eyesight
that he wolde fulfill his promise. Then
he dyd distribute it amonge them to en-
pynte the Matter more depelye in them
signifieng thereby, that even as that bread
was devided amonge them / so shulde
his Bodye and frute of his Passyon be dis-
tributed vnto as manye as beleued bys
wordes. Finally he caused them to eate
it, that nothynge shulde be lacking to cons-
firme that necessarpe Pointe of faith in
them, signifieng thereby, that as verely
as they felte that bread within them / so
sure shulde they be of his bodye throughe
faith. And that even as that bread doth
nourishe the Bodye, so dothe the faith in
his bodye breakinge, Nourishe the Soule
vnto ever lasting lyfe. Thus did our mer-
cifull saviour (which knoweth our frail-
te and weakenes) to establish and strengthe-
nen there saythe in his bodye breakinge
and

to be beleued vnd paine of dānaciſ.
and bloude ſhedding/ which is our ſhoteſ
ker and laſt refuge/ whithoute whiche we
ſhulde all perſh. The third cauſe of this
Inſtitucion and proſſyte that commeth
of it/ is this. They that haue receiued the
ſe bleſſed tydings and worde of health/ do
loue to publiſh thys felicitē vnto other
men. And to geue thanks befoze the face
of the Congregation vnto their Bounte
ous Benefactoure/ and as moche as in
them is/ to drawe all peple to the praiſing
of **GOD** with thē/ which thinge/ though
it be partelye done by the Preachynge of
GODS woordes and frutefull exhorta
tions/ yet doth that viſible token and ſa
cramēt (if a man vnderſtād what is mēt
therby) moze effectually worke in them
both faythe and thankesgeuing/ thē dothe
the bare word; but if a mā wote not what
it meaneth/ and ſeketh healthe in the ſacra
ment & outward ſygne/ then may he well
be lykened vnto a ſonde fellow/ whychē
when he is very dze/ and an honeſt man/
ſhewe hym an Alepole/ and tell hym that
there is good Ale Inough/ wolde go and
ſucke the alepole/ truſtinge to get dzyne
out of it/ and ſo to quenche his Thyrſte.

It is no article of our fayth

Nowe a wyle Man wyl tell him that he
playeth the toole. For the ale pole doth
but signyfe that there is good ale in the
house: where the ale pole standeth: & wyl
tell him that he muste goo nere the house:
and there he shall finde the drinke: and not
stande suckinge the ale pole in vayne. For
it shall not ease him: but rather make him
more dyse. For the ale pole doth signyfe
good ale: Per the ale pole it selfe is no
good ale: neither is there any good ale in
the ale pole. And lyke wise it is in al Sacramen
tes. For if we vnderstande not what they
meane: and seke healthe in the outwarde
signe: then we sucke the ale pole and labou
re in vayne. But yt we doo vnderstande
the meaninge of them: then shall we seke
what they signyfe: and goo to the thinge
Signyfied: and there shall we fynde vns
doubred healthe. As to our purpose: in
this Sacramente wherof we speake: we
muste note what it signyfeth: and there
shall we fynde our redemptyon. It signi
fyeth that Chrystes body was broken vp
pon the crosse to redeame vs fro the thral
dom of the deuell: and that his bloud was
shedde for vs to walsh away our sinnes.

Therefore

to be beleued vnder paine of dāpnatiō.

Therefore we muste conne whether it we
will be eased. For if we thinke to haue our
Sinnes forgiven / or raisinge of the Sac-
ramēt / or for seing the Sacrament ones
a day / or for prayinge vnto it: then surely
we sucke the alcopole. And by this you
maye perceiue what proff / ght cometh
of these Sacramentes the whiche either
haue no significations put vnto them / or
els whan their significations are lost and
forgotten. For then no doubt they are
not commēded of G D D / but are rather
abominable. For whan we knowe not
what they meane / then like we healt he in
the outwarde dede / and so are iniurpous
vnto Chyist and hys Bloude. As by ex-
ample / the Sacrifices of the Jewes were
well allowed and accepted of G D D as
longe as they vled them a righte and vnder-
stoode by them the deathe of Chyiste /
the sheadinge of his bloude and that holy
oblaciō offerd on the crosse ones for euer.
But whan they began to forget this signi-
fication and sought their healt he and righ-
tuousnesse in the bodely worke and in the
Sacrifice it selfe / then were they abhomi-
nable in the syght of G D D / and then he
cried

It is no artycle of our fayth
erped oure of them bothe by the Prophet
Dauid and Clay. And lykewise it is with
our Sacramentes. Let vs therfore seke
by the significacions, and go to the verye
thing which the sacrament is set to p[re]sent
vnto vs. And there shall we finde suche
frutefull foode as shall neuer faile vs, but
conforte our soules into lyfe euerlasting.

Nowe will I in order answer to mas-
ter Mores booke, and as I fynde occa-
sion geuen me, I shall indevoure my selfe
to supply that thinge which lacked in the
fyrst treatise. And I trust I shall shewe
suche lyght, that all men, whose eyes the
Prince of this worlde hath not blinded,
shall perceiue the truth of the scripture &
gloze of Christ. And where as in my first
treatise the truth was set forth, with al si-
mpletye, and nothing armed against the as-
sautes of sophisters, that haue I somewhat
redressed in this booke, & haue brought bo-
nes fyt for theyr teth, whiche if they be to
busy, may chaunce to choke them.

Thus endeth my lytle treatise that

I wrote vnto my frende, being
sufficiente for his In-
struction.

Wes

Here beginneth

the p̄face of Master

Mozes booke.



In my moost hartye

wyle I Recōmend me vn
to you, & send you by this
brynger the wrytting agai
ne which I receyued from
you. Wherof I haue bene
offred a copie of coppes mo
in the meane
whyle as late as ye wote well it was.

Master
Mozes

Deare brethren consyder these woꝝ
des & p̄pare you to the crosse that Chri
ste shall lape vppon you as ye haue often
bene counseled. foz euen as whan the wol
fe Mouleth / the shepe hadde neade to ga
ther them selues to theyꝝ shephard / to be
deliuered from the assaulte of the bloudy
Beaste / I p̄ke wyle hadde you neede to flye
vnto the shephard of your soules Chri
ste Iesus and to sel your cootes and by his
spirituall sword (whiche is the woꝝde of
God) to defende and deliuer you in this
p̄sent

James

1 Pet 2
Luk 22

Eph 6

An answer to the pzeface

Matt. 10.

present necessity. ffor now is the time that
 Chzst tolde vs of / Math. x. that he was
 come (by his worde) to set variaunce be-
 twene the Sonne and his ffather, betwe-
 ne the daughter and her Mother / betwe-
 ne the daughter in law and her mother in
 lawe / and that a mans owne Housholde
 shalbe his ennemies. But be not dismayd
 nor thinke it no wonder for Chzst chos-
 se. xij. and one of the betrayed his master.
 And we that are his disciples may loke for
 no better than he had hym selfe : ffor the
 scoler is not about hys Master.

Matt. 3

Seem. 6

Matt. 1

1. Cor. 11

Saint Paul protesteth that he was in-
 parell among the false bretheren / and sur-
 rely I suppose that we are in no lesse Jeo-
 pardy. ffor if it be so that his masters
 shippe receiued one Coppe and had a cop-
 ple of coppes moze offered in the meane
 whyle / then maye ye be sure that there are
 many false bretheren whiche pzetende to
 haue knoweledge / and in dede be but pyke
 thankes prouiding for theyr bellye. Pre-
 pare ye therfore clothes / for it wether wax-
 eth cloudy / and rayne is lyke to folowe. I
 meane not false excuses and forswearing
 of your selues : but that ye loke substanti-
 ally

of master Moyses booke.

ally vppon G D S woorde / that you
may be able to answere their subtile obiecs
tions. And rather chole manfullye to dye
for Chzist and his woorde / than coward
ly to denye him / for this vaine and transi
torie lyfe. consideringe that they haue no
further power but ouer thys corupible
bodie / which if they put it not to death
must yet at y length perishe of it selfe. But
I truste the Lorde shall not suffer you to
be tempted aboue that ye maye beare / but
accozding to the spirite that he shall poure
vpon you / shal he also sende you the scour
ge / and make him that hath receyued mo
re of the spirite / to suffer moze / and hym y
receyueth lesse thereof. to suffer accozdinge
to his talent. I thought it necessarie to
to admonyshe you of this matter / and
nowe I wyll recite moze of Master Mo
yses booke.

ij Cor 1

Wherby me may see how greedely
these newe named bretheren wylle it out /
and secretlye spzeade it abzoade.

Moze

The name is of great antiquite / al
though you lyst to leste. For they were cal
led brethern before our bishops were cal
led Lordes / & had y name geuen them by
Chziste

1 pth

An answer to the p̄face

Chrysost saying. Math. xxij. All ye are b̄e
theren. And Luk. xxij. Con firme thy b̄e
theren. And the name was continued by
the Apostles; & is a name that noziseeth
loue & amitie. And very glad I am to hea-
re of their gready affectiō in wycing out
the woozde of God; for by that I do pers-
ceiue þ̄ Prophecie of Amos to haue plas-
ce; which saith in the parol of God. I will
sende hunger and thurst into the earth;
not hunger for meat; nor thurst for drinke;
But for to heare the word of God. Now
beginneth the kingdom of heaven to suf-
fer violence. Now ronne the poze publica-
nes; which knowledg the selues sinners;
to the woozde of God; putting both good-
des and bady in Jeopardy for the Soule
healthe. And though our bilshops do call
it heresy; and all them heretikes that hon-
ger after it; yet do we knowe that it is the
Gospell of the lyving GOD; for the hea-
lthe and saluacion of all that beleue. And
as for the name doth nothing offende vs;
though they call it heresy a thousand tym-
es; for Sainct Paul testifieth that the
Pharysees and P̄vestes whyche were
counied the very Churche in his tyme; did
so calls

Amos 3

Mat xi

Luk 18

Roma i

Act. 24

Of master Moyses booke.

to call it, and therfore it forseth not, though they ruling in their roumes vsc the same names.

Which Pongeman I here say hath lately made diuers other thinges that yet more Ronne in hoker moker so close amonge the b:etheren, that there commeth no coppyes abroade.

And were that surely I can not spinne, and I think no man more hateth to be idle than I do. fyrth Wherfore in such thinges as I am able to do, I shall be diligent as longe as God lendeth me my lyfe. And if ye thinke I be to bulye, you maye rydde me the sooner, for euen as the shepe is in the bouchers handes ready bound and losketh but euen for the grace of the boucher when he shall shedde his bloude: Euen so am I bound at the bishops pleasures, euer loking for the day of my death. In so moche that playne wooorde was sent me, that the chaunceloure of London sayde it shulde coste me the best bloude in my Body, which I wolde gladlye were shedde to morow, yf so be it might open the kinges graces eyres.

And verely I maruell that any thinge
can

An answer to the pzeface

can tōne in hoker moker oꝛ be hidde from
you . ffoꝛ seing you might haue suche
stoꝛe of Coppes / concerninge the thyng
which I most despyed to haue bene kepte
secrete / howe shuld you than lacke a copy
of those things which I most wold haue
publyshed? And hereof ye may be sure / I
care not / though you and all the Bishoppes
within Englande loke vppon all that
euer I wꝛote / but rather wolde be gladd
that ye so dyd. ffoꝛ if there be any sparke
of grace in your bꝛeistes / I trust it shulde
be an occasion somewhat to kyndle it / that
you may consyder and knowe your selfes /
Whiche is the first poynte of wysdome.

more

¶ And wolde G D D ffoꝛ his mercy
(sayeth M. More) that syth there can no
thinge refraine their studie / from deuyls
and compassyng of euell and vngacious
wꝛyting / that they wolde and coulde kee
pe it so secretly that neuer man shulde see
it . But such as are so farre corrupted / as
neuer wold be cured of ther canker.

scyth

¶ It is not possyble ffoꝛ him that hath
hys eyes and seeth hys brother which la-
keth syght in Jeopardy of peryshynge at
a perelous pꝛyte / but that he must come

of Master Moyses booke.

to him and guyde him / tyll he be past that
Jeopardy / and at the least wyse / if he can
not come to him / yet wyll he call and crye
vnto hym to cause hym chose the better
waye / exeepte his harte be cankered with
the contagyon of suche hatred that he can
reioyse in hys neighbours dystruccion .
And euē so is it not possible for vs which
haue receiued the knowledge of Goddes
woorde / but that we muste crye and call to
other / that they leaue the perellous patz
thes of there owne folyshe fantasies . And
do that only to the Lord / that he comaun Deut. 10
derth them / neyther addinge anye thyng
noz dimynishinge . And therfore vntyll
we see some meanes found / by the which
a reasonable refozmacion maye be had on
the one partye / and sufficient instruction
for the poze commons / I insure you / I nei
ther wyll noz can cease to speake . For the
woorde of God boyleth in my boode / lyke
a feruent fyre / & wyll neaues haue an yss
sue and bzeake out / whā occasion is geue .

But this hath bene offered you / is offes
red / and shall be offered . Graunt that the
woorde of God / I meane the text of scrip
ture / maye goo a bzoode in oure Englyshe

C tonge

An answer to the p̄fate

longe as oher nations haue it in their ton-
ges / and my bzorher Wyllyam Tyndall ad
I haue done / ad wyl promise you to wry-
te no more. If you wyl not graunte this
condycyō / then wyl we be doinge whyle
we haue breath / and shewe in fewe woꝝ
des that the scripture doth in many: ad so
at the least saue some.

Woꝝe

But alacke this wyl not be. foz as
S. Paull sayeth / the contagion of heresy
creapeth on lyke a cāker. foz as the cāker
coꝛrupteth the bodie further ad further /
and turneth the hole partes into the same
deadly siknes / so doth these heresyes cre-
pe tozth amonge good synple soules / tyll
at the least it be almost past remedy.

Steph.

This is a very true sayeng ad maketh
well agaynst his owne purpose. foz in de-
de this cōtagyon began to spryng even in
S. Paules tyme. In so moche ꝑ the Ga-
lathians were in a maner wholy seduced
from his doctryne. And he sayde to the
Athenes These

steph 4

Chesalonys / the mystery of iniquite
even now beginneth to worke. And saint
John testifieth that there were all ready
manye Antychrystes rysen in his dayes.
And also Paull prophesied what shulde
for

of master Moyses boke.

folowe after hys cyme. Actes. xx. sayeng: Act. 20.
Take hede to yowre selues and to all the
flocke / ouer whiche the holpe Ghost hath
put you overseers / to fede the congrega-
cion of God whych he purchased wyth
hys owne bloude. For I knowe thys
well / that after my departyng shall en-
ter in greuous wolues among you / wh-
ich shall not spare the flocke. And even
of yowr selues shall aryse men / speakyng
peruerse thinges / to drawe dyscyples af-
ter them / and herfore watche & ce. This
canker then began to spede in the congre-
gacion / and dyd full soze noye the bodie /
in so moch that within. iiii. C. yere there
were verie many sectes scatered in euerie
cote. Notwithstanding there were faith-
full fathers that diligently subdued them
with the sworde of Goddes woorde. But
surely Iens Spluister receyued suche pos-
session / hath the Canker so crepte in the
churche / that it hath almost left neuer a
sound member. And as Cistercentis wri-
teth in the. viij. booke / that day that he re-
ceiued reuenues / was a voyce heard in the
ayre / cryeng ouer the countie / which sayde.
This daye is venomed into the churche

Siluester

In answer to the p[re]face

the of God. Before that tyme there was
no Bp[is]hope ready to take a cure. For it
was no honour and p[ro]fyt as it is now/
but onely a carefull charge which was ly
ke to coste hym hys lyfe at one tyme or o
ther. And therfore no man wolde take it/
but he that bare suche a Loue and zeale to
God and his flocke/ that he could be con
tent to shedde hys bloode for them. But
after that it was made so honozable and
p[ro]fyttable/ they that were worst bothe
in learninge and spynge/ most laboured
for it. For they that were vertuous/ wold
not encangle them selues with the bayne
p[ry]de of this world/ and weare. iij. Crow
nes of golde/ where Ch[ri]ste dyd weare o
ne of thorne. And in conclusion it came so
farre/ that who so ever wolde geue moste
Money for it/ or could best flatter the
P[ri]nce (which he knew wel all good mē
to abhorre) had the p[re]heminence and got
te the best Bp[is]hop[ry]ke/ and then in stead
of Goddes woꝛde/ they publyshed there
owne commaūdemētes/ and made lawes
to haue all vnder them/ and made mē be
leue they could not erre what so ever they
dyd or sayd/ ad eue as in the towmes and
streets

Math 7
Mark 15
John 20.

of master Mores beke.

Arde of Moles, Aarō, Eliazar, Josue, Ca
lib, and other faithfull flocke, came Heros
de, Annas, Caiphas, Hople and Judas,
which put Chzist to death: So nowe in
stead of Chziste, Peter, Paull, James and
John, and the faithfull folowers of Chzi
ste, we haue the Pope, Cardinales, Arch
bischoppes, bisshoppes, and proude prelats
tes, with there proutoure the malycious
Mynster of there Mayster the Deuett,
which notwithstanding transforme the
selues into a lykenes, as though they we: **1. Cor. 13.**
re the mynisters of rightuoulnes, whose
ende shalbe according to ther woꝝkes. So
that the bodye is cankered long agone, and
now are left but certein small membzers,
whiche God of his puissaunt power, hath
reserued vncoꝝrupted. And because they
see that they can not be cankered as there
owne fleſhe is, for pure angre they burne
them, leaſte if they continued, there might
seame some deſoꝝmitē in their owne can
kered carcase, by the comparȳng of these
whole membzers to their scabbed body.

Teacheth in a fewe leaues shortly all
the popson that Myrleſe, Decolāpadius, **more**
Tyndall, and Zwynghius haue taught in

C in all

In answer to the p:eface
all their booke before, concerning the blesta
sed Sacrament of the altar: Not onelye
affyrmyng it to be verpe bzeade styli (as
Luther doth) but also (as these other bea
sters do) sayeth it is nothyng els. And af
ter the same sy2 Thomas More sayeth,
These dregges hath he dronken of Ty
clese, Decolapadius, Tindall, & Zwyn
glius: and so hath he all that he argueth
here besyde / which. iiii. what maner folke
they be is merely well perceiued and kno
wen / and God hath in parte wryth hys o
pen vengauce declared.

47th

Luther is not the prycke that I ron
ne at: but the scripture of God. I do ney
ther affyrme noz denye any thyng / becau
se Luther so sayeth: but because the scrip
ture of God doth so conclude & determe.
I take not Luther for such an Authous
re that I thinke he ca not erre: but I thin
ke verelye that he both may erre and doth
erre in certeyn poyntes / although not in
suche as concerne saluacyon and damp
nacyo. For in the (blessed be God) all the
se whom ye call heretikes do agre ryght
well. And lyke wyse I do not allowe thys
shyfte because Tyyclese, Decolampadya

of master Doxesboke.

as Tindall and Zwinglius lo sape / but
because I see them in that place moze pur
rely expounde the scripture and that the
Dioresse of the texte doth moze fauoure
their sentence.

And where you say that I affirme it
to be bread still / as Luther doth / the same
I say again / not because Luther so sayth /
but because I can proue my wordes true
by Scripture / reason of nature / and doct
ours. Paul calleth it Bread sayinge : i. **Cor. 10**
The bread which we breake / is it not the
fellowshippe of the body of Chyste? for
we though we be many / are yet one bodye
and one Bread : as many as are Parta
kers of one bread. And agayne he sayeth
As often ye eat of this bread or drinke of
this cuppe / you shall shewe the Lords de
ath vntyll he come. Also Luke calleth
it Bread in the actes sayinge : they conty
nued in the fellowship of the Apostles
and in breaking of bread / and in prayer
Also Chyste called the Cuppe / the frute
of vine / sayinge. I shall not from hence
forth drinke of the frute of the Vine vnt
till I drinke that a newe in the kingdom
of my father.

1. Cor. 10

10. 2

Luk. 22

C is further

Answer to the p[re]face

Furthermoze, nature doth teache you
that both the bread and wyne, continue in
their nature. For the bread mouldeth, if it
be kepte longe, yea, and wormes breed in
it. And the poore mouse will rone awaye
with it, and desyre none other meate to her
dinner, which are euident ynough that the
re remaineth breade. Also the wyne if it
were reserved, wold waxe so wyre, as they
cōfesse them selues, and therfoze they hou
sell the lay people but with one kinde ones
ly, because the wyne can not continue nor
be reserved, to haue ready at hāde whē nes
de were. And surely as if there remained
no breade, it coulde not mould nor waxe
full of wormes. Euen so if there remay
ned no Wine, it coulde not waxe Sowre,
and therfoze it is but false doctryne, that
oure Prelates so longe haue publyshed.

Finallye, that there remaineth Breade
might be p[ro]ued by the aucthorité of mas
ny doctours, whiche call it bread and wy
ne, as Chrysostome and his Apostles dyd. And
though some Sophisters wold wryte
their sayinges, and expounde them after
their fantasie, yet shall I alledge them one
doctour (which was also pope of Rome)

that

of master Thomas boke.

that maketh so playne wth vs that they
shalbe cōpelled wth shame to holde their
tongues. For Pope Gelasius writteth
on thys maner.

Surely the sacramentes of the body and **Gelasius**
bloude of Ch^{yst}, are a godlye thinge, and **Papa**
therfore th^{ough} them are we made par-
takers of the godly nature. And yet doth
it not cease to be the substaunce, or nature
of bread and wyne, but they continue in
the propriety of their owne nature. And
surely the Image and similitude of the
body and Bloud of Ch^{yst}, are celebrated
in the acte of the mysteryes. Thys I am
sure was the olde doctrine which they can
not avoide. And therfore wth the scrip-
ture, nature, and fathers, I wyl conclude
that there remayneth the Substaunce
and nature, of bread and wyne.

And where ye say that we affirme it to
be nothing els, I dare say that ye vntreuly
repor^{te} of vs all. And here after I wyl **more**
shewe you what it is more then Breade.
And where ye say that it is meately well
known what maner of folke they be, &
that G^{od} hath in parte wth hys open
benegaunce declared.

C b I am

In answer to the pze fa ce

Herth

Wiclefe.

T Answer that Master Wyclefe was noted whyle he was Lyvinge to be a man not onely of moost famous doctrine, but also of a very syncrete lyfe and conuersacion. Neuerthelesse to declare your malycious Winded and vengeable Characters (as Men saye) xv. Yeares after he was Buried, you toke him vp and bzent hym, wiche facte declared your surpe, although he felte no fyre. But blessed be

Wathe

G D D which hath geuen such Tyrannizers no further power, but ouer thys corruptible Body. For the soule ye can not bynde nor burne, but **G D D** maye blisse where you Curse, and Curse where you blisse.

Mal.

Oecolampadius.

And as for Decolampadius, that notable learned man, hys moost aduersaryes haue euer commended hys conuersation and Godly lyfe, whiche when God had appointed his tyme, gaue place vnto nature (as euery man muste) and dyed of a canker.

Tindall.

And Tindall I truste lyueth well contente with suche a poore Apostles lyfe, as **G D D** gaue hys sonne Chyste, and hys faithfull ministers in thys worlde, which
is not

of master Mozes booke.

Is not sure of so many Wytes / as ye be
perely of poundes / although I am sure
that for his learning and Judgement in
Scripture / he were moze worthe to be
promoted / then all the Bishoppes in En-
gland. I receiued a letter fro him / which
was witten lens Chyrtmas / wherein as
monge other matters he wytteth thys.
I call G D to recozde against the daye
we shall appeare befoze our Lorde Iesus
to geue a rekenyng of our doinges / that I
neuer altered one syllabe of Gods worde
against my colscience / nor wold do this daye
if all that is in earth / whether it be honoure
pleasure or ryche / might be geuen me.

Mozeouer I take G D to Recoz-
de to my Conscience / that I Despyze of
God to my selfe in thys woorde no moze
then that without whych I can not kepe
hys lawes & cet. Judge Chyrtten reader
whether these wordes be not spoken of a
faithfull cleere innocent harte. And as for
his behaueour is such / that I am sure no
man can reprove him of any synne / howe
beit no man is innocēt befoze God / which
beholdech the harte.

finallye Zningling was a Man of
suche

In answer to the p[re]face

Zwinglius

suche learninge and grauitie (besyde eloquence) that I thinke no man in Christens dome myght haue compared wyth hym: notwithstanding he was slayne in battaile in defendinge hys cite: and commun welth: against the assaule of wicked ennemyes: which cause was moost rightuous.

And if his mastership meane: that that was the vengeaunce of God: and declared him to be an euell parson because he was slayne: I may say nay: and shewe euident examples of the contrary. For sometime GOD geueth the victorie agaynst them that haue moost rightuouse cause: as it is euident in the booke of Iudicum: where all the chyldren of Israell were gathered together to punish the shamfull sodomie of the Tribe of Beniamin: whiche were in number but. xxb. thousand. And the Israelites were. CCC. thousand fighting men: which came into Silo: and asked of God who shulde be theyr capitaine agaynst Beniamin. And they beseege but xxb. thousand: & we of the other Israelites. xij. thousand in one day: Then ledde the Childeren of Israell vnto the Lord in Silo: and made a great lamentation

Jud. 20

of master Moyses booke.

eyon before him / euen vntyll nyght. And
asked him counsell / saying: Shall we goo
any more to fight against the tribe of Be-
niamin our Bretheren or not? God sayde
vnto them / yea / go vp and fyghte agaynst
them. Then wente they the nexte Daye
and faughte against them / and there were
slayne agayne of the Israelites eyghten
thousand men: Then came they backe a-
gaine vnto the house of GOD / and late
downe and wepte before the Lorde / and
fasted that day vntyll euen / and asked him
agayne / whether they shulde anye more
fyghte against their Bretheren or not?

GOD saide vnto them / yea: To more
rowe I wyll deliuer them into your han-
des. And the next day was the tribe of be-
niamin vtterlye destroyed / sauinge. 600.
men which hydde them selues in the wils-
dernes. Here it is euident that the chyldre-
ren of Israell losse the Victorie / wyle /
and yet notwithstandinge hadde a Iuste
cause and faught at Goddes Commaun-
dement. Besydes that / Judas Machabes
us was slayne in a ryghteous cause / as it
is manifest in the fyrst booke of the Ma-
chabees. And therfore it can be no rep-

uent

Macha. 9

In answer to the pzeface

dent argumēt of the vengeance of God
that he was slayne in battayle in a ryght
couise cause / and therfore me thynketh
that this Man is so malaperte so bluntes
ly co enter into **G D S** Judgement / and
geue sentence in that matter befoze he be
called y to couel. Thus haue I sufficiēty
ly touched his pzeface / for those poyntes
that he afterwarde touched moze largelye
haue I willyngly passed / because I shall
touche them earnestly here after.
Nowe let vs see what he pzooueth.

After
woye

C It is a great wonder to see vppon
howe lyghte and slepyght occasions / he is
fallen vnto these abhominable Hereyes.
For he denieth not / nor can not say naye /
but that our sauour sayth him selfe / my
fleshe is verely meate / and my Bloud / is
verely drinke. He denpeth not also that
Chyst him selfe at his last souper / taking
the Bready into hys Blessed Handes / af-
ter that he had blessed it / sayd vnto his dis-
ciples. Take you this and eate it / this is
my body / that shal be geuen for you. And
spke wise gaue them the chalyce after hys
blessing and consecratyon / and sayde vnto
them / this is the chalice of my bloude
of the

of maſter Mores boke.

of the new teſtamente which ſhall be ſhed
out for many; do ye this in remembrance
of me.

It is a great wonder to ſee how **J**es-^{ſus}
nourunt ther p^{ro}ctoureys; in the playne
textes of ſcripture. For yf he had any iudg-
ement at all he myght well perceiue that
whē **C**H**R**I**S**T ſpake theſe wordes;
my fleſhe is verely meate and my blou-
de is verely d^{yn}ke; he ſpake nothyng
of the ſacrament. For it was not inſtitu-
ted vntyll this laſt ſouper. And theſe wor-
des were ſpoken to the Jewes long befor-
re and ment them; not of the carnall ea-
tinge or d^{yn}kinge of his bodye or blou-
de; but of the ſpyrituall eating whiche is
done by faythe; and not with tothe; and
bellye. Wherof Saynt Auſten ſayeth vps
pon this Goſpell of Iohan; why prepa-
reſt thou ether tothe or belly; beleeue and
thou haſt eaten hym. So that Chyſtes
wordes muſt here be vnderſtonde ſpyri-
tuallly. And that he calleth his fleſhe ver-
y meate; is becauſe that as meate by the
eatyng of it and digeſtinge it in our bodye
dothe ſtrengthen theſe corruptible mem-
bers; ſo ſpke wyſe doth Chyſtes fleſh (by
the

An answer to the preface

hys belewing / that it taketh our synne vpon
it selfe and suffered the death to deliuer
us) strenghten our immortall soule.
And lyke wyle as drinke when it is dronken
doth counforte and quicken our fraile
nature. So lyke wyle doth Chrystes
bloode by the Drynkinge of it into the bowels
of our Soule / that is by the bele-
uyng and remembryng that it is shedde
for our Synnes / counforte and quicke our
Soule vnto Euerlastinge Lyfe. And
this is the Eatinge and Drynkinge that
he speaketh of in that place. And that it
is so / you maye perceyue by the texe folow-
ing which saith. He that eateth my
body and drinkerh my bloude dwelleth in
me and I in hym / whiche is not possible
to be vnderstand of the Sacramente.
For it is false to saye / that he that Eateth
the Sacrament of hys body / and drinkerh
the sacrament of his bloude / dwelleth in
Chryste and Chryste in hym. For some
man receyueth it vnto hys condempnation
And thus doth saint Austen expounde it /
sayinge: this is the very eating of Chryste
to dwell in him / and to haue him dwelling
in vs. So that whosoever dwelleth in
Chryste

of Maister Moyses boke.

Christ (that is to say) beleueth that he is fed
of God to saue vs from our synnes) doth
herely eate and drinke his body & bloude/
although he neuer receiued the sacramēt.
This is þe spirytual eating necessary for
all þe shalbe sauid. For there is no man þe
someth to God without this eating of
Christ, þe is the beleuinge in him. And
so I deny not but þe Christe speaketh thes
se wordes, but surely he ment spirytuals
þe. As. S. Austen declareth, and as the
place playnly proueth.

And as towching the other wordes
þe Christe spake vnto hys Disciples in
his last souper, I deny not but þe he sayed
so, but þe he so fleshye ment as ye falselye
faine, I betterly denye. For I saye þe his
wordes were then also spirite and life, and
were spirytually to be vnderstonde. And
þe he called it his bodye, for a certain pro-
perty, eue as he called hi selfe a very vine,
and his disciples very vine boughes, and
as he called him selfe a doze: not þe he was
so in dede, but for certain properties in þe
simplicituden. As a man for some proper
tye saith of his neighbours house, this
house is myne vp and done, meaninge
that

mat. 26

iohn. 6.
iohn. 15.

3o 28. 40

In answere to the treatise

Gene. xxv that it is in every thinge so lyke. And **Isa. lxxv**
Gene. xxxv he as Jacob builded an aulter and called
 it the God of Israel; and as Jacob called
 the place where he was steled with **Isa. lxxv**
 gell the face of God; and as the Pascale
 Lambe was called the passinge by of the
Exod. xii Lorde. And as a broken potsherde was
 called Jerusalem / not for that they were
 so in dede; but for certeine similitudes in
 the properties; and that the very name it
 selfe myghte put men in remembraunce
 what is ment by the thinge; as I suffici-
 ently declared in my first treatise.

Woe We must nedes confesse; that they that
 beleue that it is the very body and his very
 Bloude in dede / haue the playne wo-
 des of our Sauour him selfe vppon their
 syde; for the grounde and foundation of
 their faythe.

Woe That is very true; and so haue they
 the very woordes of God / whiche saie a
 broken potsherde is Jerusalem; and that
 Chrys is a stone; and that Chrys is a vi-
 ne and a doze. And yet if they shulde bele-
 ue or thynke that he were in dede anye of
 these thinges / they were neuertheless de-
 syued. For though he so saide; yet I say
hys

that master Mose made:

hys woordes were spirituall and spiritu-
ally to be vnderstande.

And where you saye that I flye
from the saythe of playne and open scrip-
tures; and for the allegory; destroye the
true sence of the letter.

Answer, that some texts of scrip-
tures are onely to be vnderstande after
the letter; as whan Paule sayth: Chypst
died for our sinnes and rose again for our
justification. And some textes are onely
to be vnderstande Spirituallly or in the
way of an allegory: As when paule saith
Chypst was the stone. And when Chypst
sayth him self: I am a very vyne. I am p-
pore. And som must be vnderstande both
lyterally and spirituallly: As wheth God
sayth: out of Egypte called I my sonne;
whiche although it were lyterallye ful-
filled in the Childeren of Israell when
he broughthe them oute of Egypte wpth
great powe: And wonders yet was it also
mente and verfyed in Chypst hym selfe
his very Spirituall Sonne, which was
called out of Egypte after the death of the
rode.

And againe it is very Spp:

D ij

rituallly

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Roma. iii

i. Cor. x
Iohan. x
Iohan. x

Osee. xi

Matth. ii

An answer to the treatise
actually fulfilled in vs whiche throughte
Christes bloude are deliuered from the
Egipte of sinne / and from the power of
Pharao the deupll. And I saye that this
texte of Scripture / this is my bodye / is
onelye spirytually to be vnderstande / and
not lytterally. And that doth. S. Austyn
also confirme / whiche writeth vnto Adas
mancus and saieth. These sentences of
scripture / Christ was the stone / the blou
de is the Soule / and this is my bodye / as
refiguratiue to be vnderstonde (that
is to say) spirytually / or by the way of a al
legory / and thus haue I. S. Austen wholy
bypon my syde / whiche thyng shall yet
hereafter moze plainly appere.

More

¶ Nowe his example of his bridegrooms
me stringe I very well allow. For I take
the blessed sacramēt to be left with vs for
a very token and a memoriall of Christe
indeed. But I say that the whole substan
ce of the same token and memoriall / is his
owne blessed bodye. And so I saye that
Christe hath left vs a better token then
this man wolde haue vs take it for. And
therin he fareth lyke a man / to whō a bryd
grome had deliuered a goodlye golde rin
ge

that master M^oze made

get with a riche Rubye therein / to deliuer
to his bzide for a token. And then he wol
de lyke a false shewe / keape awaye that
Golden ringe and geue the Bzide in steas
de therof a proper Rynge of a rpshe / and
tell her that the Bzidegome wolde sende
de her no better. Or els lyke one that
when the Bzidegome hadde geuen suche
a ringe of Golde to his Bzide for a token
wyl tell her plaine / and make her beleue
that the ringe were but coper or bzasse / to
minish the bzidegomes thanke.

I am right gladde that ye admitte **scyth:**
mine exaple / and graunte that the sacrament
is left to be a very token and memoziell
of Chzist in dede. But where you saye
that the whole substaunce of the same to-
ken and memoziell is his own blessed bod-
y / it is soner saied than proued.

And where you saye that we fare lyke a
false shewe that wolde keape the Golde
ringe from the bzide / and geue her a ringe
of a rpshe / or tell her that her Golde rps
ge were coper or bzasse / to mynish the bzid-
gomes thanke. I answer that we des-
nie not but that the ring is most fyne gols-
de / and is sette with as ryche Rubyes as

D iij can

An answer to the treatise
can be gotten. For that ringe (I mean
the Sacrament) is not onely a most per
fect token and a memoriall of the Brydes
gromes benefices and unfained fauour
on his partye but it is also on the other
partye a thankesgeuing for the gracious
giftes which she vndoubtely knoweled
geth her selfe to haue receiued. For as ver
ely as that breade is broken amōge the
so verely was Chyistes bodye broken for
their sinnes. And as verely as they recey
ue that Breade into theyr bellye through
eatinge it / so verely doo they receiue the
frute of his death into theyr soules by be
leuinge in him. And therefore they assem
ble to that souper / not for the valoure of
the Breade / Wine / or meate that is there
Eate / but for the intent to geue him than
kes comenly amonge them all / for his
inestimable goodnes. But to procede vns
to our purpose / if a man wolde come vns
to the bryde / and tell her that this goodly
golde rynge were her owne brydegrome /
both flesh / Bloude and bones (as you doo)
then I thinke if she haue anye witte / she
might answer hym / that he mocked / and
the more he sayd of it / the lesse she myght
believe

that master Woze made.

Believe him / and saye that if that were he
obone bydegrome / what shuld he the
be any remembzaunce of hi / or why shuld
he geue it her for a remembzaunce? For
a remembzaunce pzesupposeth the thinge
to be absente / and therfore if this be a res
membzaunce of him / than can he not her
be pzesent.

Emarue! therfore much / that he is ~~wor~~
not a fraide / to affirme that these woordes
of Chzist / of his bodye and of his bloude /
must needes be vnderstonde by waye of a
similytude or an allegozye / as the woordes
be of the byne and the doze. Now this he
knoweth well / & thogh some woordes spo
ke by the mouth of Chzist he to be vnder
stonde only by waye of a similytude or an
allegozye / yet foloweth not therbyd / & eues
tylke word of chzist in other places was
none other but a allegozye / for such was
myft and cauillation that the wicked Ar
tanes vled / to take fro **CHRIST**
parson his omnipotent Godhead.

E graunt that the Arrians erred /
for as Master Woze saierh / though in so ~~first~~
me places a worde be take figuratiuely / it
foloweth not therfore that in euery other
D iij places

An answer to the treatise
place it shuld lyke wyle be taken. But one
question muste I aske his master shyppe
how doth he know that there is any wo-
rd or texte in scripture that must be taken
figuratiuely / that is by the way of a simi-
lytude / or as he calleth it / a necessary alle-
goy: I thinke (though some men may
assigne other good causes and evidences)
that the fyrst knowledge is by other texts
of scripture. For if other textes be con-
ferred vnto it / and wyll not stande wth
the lyterall sence then I thinke it muste
needes be take spirituallly or figuratiuely
as there are infinite textes in scripture.
Nowe when I see that sainct Thomas
which felt Chyestes woundes ad put his
finger in hys syde / called hym his Lord
and God / and that no texte in scripture re-
pugneth vnto þe same / but that they may
well stande together / me thinketh it were
folish to affirme that this word / **GOD** /
in that texte shulde be taken figuratiuely
or by way of Allegoy: But nowe in our
matter the p[ro]cesse of scripture wyll not
stande wth the lyterall sence / as shall hee
re after appeare. And therfore necessity
compelleth vs to Expounde it figuratiuely

that master M^oze made
gripe as doth also. S. Iusten and other
holy doctours/ as here after shall playne
ly appeare.

If euery man that can finde out a ^{more}
newe found fantasie vppon a texte of ho
ly scripture may haue his owne minde ta
ken and his owne Expolition beleued as
gainst the expolitions of the olde cōning
doctours and saintes/ than mape you sus
rely see that none article of the Chyristen
faith/ can stande and endure longe. And
then he alleageth. I. Hierom/ which saith
that if the expolition of other Interpres
sours/ and the consent of the comen Cas
tholike church/ were of no more strength
but that euery man might be beleued that
coude bzinge some textes of Scripture
for him expounded as it pleaseth him selfe
then coude I (saith this holy mā) bzin
ge vp a newe sect also/ and sape by Scrip
ture/ that no Man were a true Chyristen
man/ noz a member of the church that kes
peth two cores. And in good faith (saith
master moze) if that way were allowed I
were able my selfe to finde out fyftene ne
we sectes in one fozenone.

Saint Peter sayth that the scriptu ^{is}
is in

In answer to the treatise
it is not expounded after the appetites of
any private person, but such as it was ge-
uen by the spirit of God, and not by ma-
nes will : So must it be declared by
the same spirit. And therefore I will not
that any man shall be beleued, by bringynge
his owne mynde and fantasy. But
if he will be beleued, let him bringe
ether an other plaine texte, which shall ex-
pounde the first, or els at the least he must
bringe suche a manifest sentence, as will
stande wyth the proceſſe of the Scriptu-
re. Wher was Sancte Hierome also
word agaynſte the determynation of the
councell of Heldeley, yth he was alone
and they a great multitude, but onely
becauſe he brought euident Scripture
which at the tyme of their ſentence, none
of them remembred : And yet when it was
brought, they could not avoyde it. And
I praye you except I bringe euident scrip-
ture wherby they all ſhall expounde as I
do, I deſire not to be beleued. And wher
Maſter Ware ſayth, that in good faith
he were able to fynde oute ſyſtens newe
ſectes in any ſore none, he maye thanke
GOD that he hath ſuche a Weynauſe
wy

that master Moze made.

wytte . But yet I trust he shulde
not finde one if there were any parrel of
dāpnacyō therein but that we wolde with
a plaine texte confute it / whiche he shulde
not be able to abyde.

¶ And over this the very circum-
stances of the place in the Gospel in whi
the our Saviour speaketh of that Sacra-
ment / maye well make open the differēce
of his Speache in this matter / and of
all the other / and that as he spake all those
but in an allegory / so spake he his plaine
lye meaninge that he spake of his very bo-
dy and his very Bloude / besyde all alle-
gories. For when our Lorde say-
de / he was a very vyne / and when he
sayd he was the doore / there was none
harde him that anye thing marvelled ther-
of. And whye? For because they percei-
ued well / that he mente not that he was
a materiall vyne in dede / nor a doore nei-
ther. But when he sayde that his fleshy
was very meate / and his Bloude very
drynke / and that they shulde not be saved
but if they did Eate his fleshe and drynke
his Bloude / then were they all in such
a wonder therof / that they coulde not
abyde

In answere to the treatise
abyde. And wherfoze but because they
perceyued well by hys wordes and hys
manner of circumstaunces that Christ spa
ke of his very flesh and his very bloude
indeede.

Fifth
Joan. 6

¶ It is openly known and confessed
among all learned menne that in the first
Chapter of Johan Christ spake not one
worde concerning the sacramente of his
body and bloud (which at that time was
not yet instituted) but all that he there spa
ke was of the Spirituall eatinge and dri
king of his bodye and bloude as I have
touched befoze.

And the circum
staunces of this Place do indeede shewe
that they were fleshly mynded and vnder
stoude not the Spirituall wordes of our
Saviour Christe and therfoze wonder
ed and murmured. In so moche that
Christe saide vnto them doth this offen
de pou? What wil ye say then whē ye shal
see the sonne of man ascendinge thither
where he was befoze? The addech. 1. As
sten) pou shall knowe that he ment not to
geue his flesh to rate with your teth: for
he shall ascende whole. And Christ ad
dech it is the spirite that quickeneth the
flesh

The minde of faythfull fathers.

It profiteth nothing, the wordes that
I speake are spirite and life: that is to say,
sayth S. Austen, are spiritually to be vnder-
stande. And where Chrysostome saith, that
the flesh profiteth nothinge (meaning of
hys owne flesh). As S. Austen sayth, he
meaneth that it profiteth not, as they vnder-
stande him, that is to say, it profiteth
not, if it were eaten. But it doth much pro-
fite to be dayne, that throughte it and the
sheddinge of his blood, the wrath of God
our father is pacified, and our sinnes for-
geuen. And where his mastership sayth,
that the people perceiued wel what he meēt
and therfore wondered so sore and could
not abyde, because they perceiued well by
his wordes and maner of circumstances
what his meaninge was. I will saye as
I did before, that they vnderstande hym
not. Now here he wil say vnto me, if it be
but your name and my pea, then I wolde
thinke to be beleued as soone as you, and
surely that were but trale. For with
standinge (thanks be to God) I am able
to bring in auctorite to Iudge betwene
vs both, whose Iudgement I trust hys
mastership will admitt. This auctorite
is saines

Augusti.
in sermone
ad infantem

Augu. 34

The minde of fapthfull father.
is. S. Austē which sayth. His disciples
which followed hym were astonied/ and
abhozred his wordes. & vnderstoode the
not. And because your mastershippe shal
not thynke that he ouer shotte hym selfe
and spake he wille not what we shall als
ledge him/ sayinge the same wordes in an
other place: when Chyft sayde. Except a
man eate my fleshe and drinke my bloude
he shall haue no lyfe in him/ they because
they vnderstood him not/ sayde to eche o-
ther/ this is a harde saying/ who cā heare
him? Thus I truste you wpll geue place
(although not to me) yet at the least vnto
Saint Austen/ & receue the truth which
is so plainly proued.

And where hys mastershipp alleageth
this texte for the Sacrament/ that except
they dyd eate his fleshe and drinke hys
bloude they could not be saued/ it seemeth
that he is fallen into the errour of Pope
Innocēt/ which lyke wyse vnderstanding
this texte vppon the Sacrament/ as ma-
ster Mوزه doth/ caused ponge children &
infantes to receiue þ sacramēt/ as though
they had all bene dampned which dyed &
had not receiued it. And of thys Carnall
minde

The mynde of faythfull fathert

mynde were many mo Bysshops a grend
whyle (as are the Bohemes, whome he af-
ter dyspayseth, & yet expoundeth þe texte
as they do) but afterward they loked mos-
te spiritually vppon þe mater & confessed
theyr ignorance, as I truste master Mo-
re wyl. But now wyl I shewe you. S.

Austens minde vppon this texte, w shall
helpe for the exposition of all this mater

Augusti:

lib. 3. de doc-

trina chrystia-

na.

S. Austen in the thyrde boke de doctrina
Chyristiana the xvi chapter teaching ho-
we we shall know, þe tropes, figures, alle-
gozys, and phzases of þe scripture, sayth.
When soeuer the scripture oz Chyrist seas-
meth to comaund any foule oz wicked thin-
ge, than muste that texte be taken figura-
tuelly, as þe it is a phzase, allegory, & man-
ner of speaking, & must be vnderstode spi-
ritually and not after the letter. Excepte
(saith Chyrist) ye eate the flesh of þe sone of
man & drinke his bloud ye shall haue no ly-
fe in you. He seameth (saith. I. Austen) to co-
maund a foule & a wicked thing. It is ther-
fore a figure comaunding vs to be parta-
kers of his passion, & sweetely & profitably
to pryte in our minde þe his flesh was cru-
cified and wounded for vs. Chys truch,

(thanked)

The minde of saythfull father S.
 (thandes be to God) doth saint Austen de-
 clare vnto vs / which thinge besyde the os-
 pening of this texte against master Au-
 ges minde / doth playnely shewe what he
 thought in the holy wordes of Chyristes
 souper. For sayth he callid it a fowle and a
 wycked thing to eate his flesh / than may
 you some perceiue. & he thought it is fowl
 & as wycked a thing to eat his body / seing
 his body is flesh / & tha consequently it shall
 folow that eyther this word / eate (where
 Chyriste sayde take this and eate it) must
 be taken spyzically / or els & this sayinge
 of Chyriste / this is my body / must be figura-
 tiuely spoken / but this woozde. eate / is
 taken after the letter (for they dyd in dede
 eate the bzeade) therfore it must nedes fol-
 low / that this sentence (this is my body)
 must be figuratiuely spoken. Or els is. s.
 Austen not to be appoyned in thys place /
 which thinge our Bischoppes I thinke
 wyl not say nay.

Aug. in ser-
 mone ad in-
 fantes.

Besydys that. S. Austen saythe. What
 our Lorde Iesus Chyrist spake of his bo-
 dy / except sayeth he / a man eate my flesh
 and drinke my bloude / he shall haue no ly-
 fe in him selfe / for my flesh is very meat
 and

The minde of saythfull fathers.

And my bloude is very drinke. The spirite
shall vnderstanding saue th him that belie-
ueth. For the letter killeth, but the spirite
quickeneth. Here may you playnely per-
ceue that this text must only be taken spū-
ally. For he sayth, that to take it after the
letter, it killeth & profiteth nothing at al-
& therfore I wonder that we haue bene
lepde so longe in thys grosse errour.

This sayinge doth y famous Clarke Orig. in 1st
Drigen confirme, saying: Marke y they uol. hom. 7
are figures which are witten in the scrip-
ture of God. And therfore examine the
as spirituall men and not as carnall, and
vnderstande those thinges that are spokē.
For if thou follow after the Letter, this
thinge y is spoken: except ye eate the flesh
of the sonne of man and drinke his bloud,
ye can haue no lyfe in you, this letter killeth.
Alas deare bretheren why shuld any
man be offēded wth this doctrine, leing
it is approued so playnely, by suche auns-
cient and holy fathers?

Againe. I. Austen sayth: he that eateth
my flesh & drinketh my bloude, abydeeth
in me and I in him. This is therfore the
eating of that meat and drinking of that
C bloud

Aug. in ser-
mone citat
sacrafer to
pasehys

The mynd of faythfull fathers.

Bloude to abide in Chyste and haue hym
abiding in vs. And therfore he that abideth
not in Chyste and in whome Chyste
abideth not without doubte he eateth
not Chyestes fleshe nor drinketh not his
Bloude / although he eate and drinke the
sacramēt of so great a thing vnto his dāp
nation. And euen the same word is hath
Bede vppon the Corinthyans. 1. Corin. 10
This one place is sufficient for to proue
my purpose though he saide not one word
more. For here he doth plainly determi
myne / y he which abideth not in Chyste
that is to saie: he y is wicked or vnfaith
full doth not eate his fleshe nor drinke his
Bloude although he eate & drinke the sa
crament of so great a thing. And so much
it needes followe y the sacrament is not
the very naturall body of Chyste. For the
the vnfaithfull shulde eate his fleshe seeing
he eateth the sacrament of hys body. But
that doth. S. Austen denye / wherfore it
must needes followe that it is but onely a
token of a remembraunce / & a spgne of hys
Bodys breakinge and a representacion of
hys Passyon / that we myght keepe hys
facte in memoery and geue hym thanks
for

**For Bede
super
Col. 10**

1. Cor. 10

The mynd of faithfull fathers.

For his tender loue and kindnes, which
when we were his enemies roke vpon
him to suffer moost vile deathe to recon-
cile vs vnto his father, and make vs his
frendes. This saying hath S. Austen in
an other place also, where he wyrtreth on
thys maner. He that abideth not in me,
and in whome I abode not, let hym not
sape or thinke that he Eateth my Bodye
or Drinketh my Bloude. They abyde
not in Chyist which are not his mem-
bres. And they are not his Membrs which
make them selues the membrs of an har-
lot. And these are also the very wordes
of Bede. Here is it plainly proued agai-
ne by the Authoꝛyte of .S. Austen and
Bede that the wicked and unfaithfull
are not the membrs of Chyist do not ea-
te his bodye nor drinke his Bloude, al-
tho they do eate the Sacramente as well
as the other. Wherfoze you must needs
graunte that the Sacramente is not the
naturall body of Chyist, but a figure, tokē
or memoriall therof. Now good chryste
people counce not this new learning
is confirmed by suche olde doctours and
faithfull fathers.

August.
De ciuitate
dei lib. 22
ca. 2.

2^a Beda
lib. 1.
cap. 66

The minde of faithfull fathers.

Now were this enough for a Chyristen
man that loued no contencie. But becau
se there are so manie sophysters in the
worlde / which care not what they say / so
they holde not their peace / I must needs
seeke some bulwarke by this holy doctou
re to helpe to defende hym / for els they
wyl shorlye ouerconne hym (as they do
me) and make hym an heretyke also. Ther
fore I wyl allcage hys master saint Amb
rose. This breade (saith he) that goeth
in to þe bodye is not so gredeyly sought of
vs / but þe breade of eblasting life w vphol
deth the substance of our soule . For he
þe dyscordeth from Chyriste / doth not eate
his fleshe / nor dzyinke his bloud / althogh
he receiue þe sacrament of so greate a thyn
ge vnto hys damnacyon and destruction.
Furthermoze / the great clerke Prosper
confyrmeth also the same / sayinge : He
that discordeth from Chyrist doth neyther
eate hys fleshe / nor dzyinke hys bloude / al
though he receyue indifferently everie
daye þe Sacrament of so greate a thynge
vnto the condemnation / of hys presump
cyon. And these are also the very wordis
of Bede vpo the xi. Chapter of the fyrste
E ij Epistle

Ambrosi.
de sac. amē.

Prosper.
in libro sen
tentiarum

Isid. Ordo
super. i. Co
lin. ii.

**The minde of saythfull fathers.
Epistle to the Corinchiens.**

Now you may see / that it is not saint
Austens minde onely but also the saying
of many moo. And therfore I truste you
will be good vnto him. And if ye con-
demne not these holye fathers /
then am I wrongfullye pu-
nyshed. But if you con-
demne them / then
muste poore Jo-
han Frich be
contente to
beare
the
burthen with
them.

The mynde and exposition
of the olde Doctours vpon the woꝛ-
des of Chꝛyſtes maundaye.



Ad where maſter
Doꝛe ſayeth; ꝑ̄ if Chꝛiſt
had not met after ꝑ̄ plai-
ne lyterall ſence; ꝑ̄ both ꝑ̄
hearers at that time; and
the expoſitours ſay; and
all Chꝛiſten people beſide this. x. v. c. yea
wolde not haue taken onely the lyterall
ſence; beinge ſo ſtraunge and maruelous
that it might ſeeme impoſſible; and decli-
ne from the Letter for Allegoꝛyes in all
ſuche other thynges; beinge (as he ſayth)
and as in dede they be ſo many ſatte in no
bꝛe mo.

As touching the hearers; they wes
re deceaued and underſtoode him not (I
meane as many as toke his wordes fleſh-
lye as you do) And they had their anſwe-
re of Chꝛyſte (whē they murmured) that
his wordes were ſpirite and lyfe: that is
(as S. Juſten ſaythe) Spiritually to be
vnderſtande and not fleſhly; as is before
declared

Upon the wordes of Chyistes may.
declared. And as for the expositours, I
thinke he hath not one of the old fathers
for hi, but certein new fellows: as Do-
minicus. S. Thomas, Dicam and such
other which haue made the Pope a God.
And as I haue shewed. I. Austen maketh
full for vs, and so do all the olde fathers
as Decolapadius well declared in his bo-
ke, quid veteres senserint de sacramento
eucharistiae. And som of their sayings I
shall alleadge anon. And where you say þ
all Chyisten people haue so beleued this
1500. yeres, þ is very false. For ther is no
dout but þ the peple thought as. I. Austen
& other faithful fathers taught thē: w as
I sayde make with vs. Notwithstanding
in dede syth our pzelates haue bene made
lords & haue set vp their lawes & decrees
cōtrary to the prerogative of all Princes
& lyke most subtile traitours haue made
all men beleue þ they may make lawes &
binde mens consciences to obeye thē: and
þ their lawes are Gods lawes, blynding
þ peples eyes w two of thre texts wrog-
fully wrested, to auāce their pryde, wher-
se they ought to obeye Kings & Princes
& be subiect to their lawes, as chylt & his

The mynd of the old doctours

Apostles were euē vnto the death. Sych
þ tyme I say they haue made men beleue
what they lyst / & make artycles of þ say-
th as their pleasure. One artycle must be
þ they be þ Church and cā not erre. And
this is the grounde of all their doctryne.
But the truch of this artycle is nowe suf-
ficiently knowen. For if quene Katheryna
be kynge Henries wyfe / thē they do er-
re / & if she be not / they haue thē erred. It
is nowe become an artycle of our sayth þ
the Pope of Rome must be the heade of þ
church and the vycar of Chyiste; and þ by
Gods lawe. It is an article of our sayth
that what so euer he bindeth in Earth / is
bounde in heauen / in so much þ if he curs-
se wroōgfully / yet it must be feared / and in-
fynite such other which are not in our cre-
de. But blessed be God þ hath geuen som
lyght into our Prynces harte . For he
hath lately put forth a booke called þ glasse
of truth / whych proueth manye of these
artycles very folyshe fantasmes / and þ euē
by their owne doctours / and so I truste
you shall be pꝛoued in this pointe of þ sa-
cramēt. For though it be an artycle of our
sayth / it is none artycle of oure Crede in
the

þpon þ wordes of Chyſtes māde.

the xij. articles: whiche are ſufficiente for
our ſaluacion. And therfore we maye
thynke þ you ſpe without all Jeopardy of
damnacion.

¶ Neuertheleſſe ſeinge his Maſter ſhyn
ſayth þ all make for him: and I ſaye cleane
contrary: that all the olde fathers make
agaynſte hym: it were neceſſarye that one
of vs ſhulde proue his purpoſe. But in
dede in thys popre he wolde loke to haue
the vantage of me. For he thinketh þ
me wyl ſoner beleue him which is a great
ſin: then me which am but a poore mā:
and þ therfore I had more neede to proue
my parte true: the he to proue his. Well:
I am content: and therfore giue eare dere
reader and iudge betwene vs.

¶ Firſt I wyl begine with Tertulpan
becauſe he is of moſt antiquite. Chyſt
hiſ ſelfe did not reprove oꝝ diſcomen vrea-
de which doth repreſent his bodie. For
þ vnderſtanding of this place you muſte
know þ there was a heretike called Mar-
ciō who dyd reprove creatures: & layd þ all
maner of creatures were euell. This thi-
ge doth Tertulian improue by þ ſacramen-
te ſayth: Chyſt dyd not reprove oꝝ diſcomen
mende

Tertullia-
nus. lib 20
11. cor. tra
Marcionē.

The mynde of the olde doctours

pende bread the which doth represente his
bodye: as though he shulde saye, if Christ
had counted the bread euell, then wolde
he not haue left it for a sacramente to re-
present his Bodye, meaneinge that it is a
Sacrament, signe, token, and memoꝝ
all, of his Bodye and not the Bodye it selfe.

And that this is his minde, dothe
plainly appere in his fourth booke. Christ
Takeinge bread and distributinge vnto
his disciples made it his Bodye, saieinge.
This is my body, but this bread coude
not haue bene a figure of it, excepte Christ
had had a true body. For a vaine thing or
a fantasy can take no figure. For the vnder-
standinge of this place, you must mar-
ke þ this hecetike Marcion agaynst whome
this Auctour wryteth, did holde opi-
nion that Christ had no naturall Bodye
but only a fantastical Body, and this opi-
nyon doth this Doctoure improue by
the sacrament of the altar, sayinge, The
sacrament is a figure of his bodye: Ergo
Christ had a true bodye, and not a fantas-
tical body. For a vaine thing or fantasie can
take no figure.

Nowe here doth this
olde father whych was longe before S

Iulius

**Testati-
onus
4. cōtra
Marcionē.**

upon the wordes of Chyistes body.

Austen 02. S. Hierome / expounde these
wordes of Chyist. This is my bodye
that is to saye / a figure of my bodye.

Therefore ye are to blame to cal it new ley-
ninge. Now because they shall not of tes-
meratious presumption reiect this olde
father / I shall establishe his wordes by
S. Austen which commendeth Chyistes
meruelous pacience for sufferinge so lon-
ge that traitour Judas, as though he had
bene a good man / and yet was not igno-
rant of his wicked thoughtes. He admitt-
ed him / saith S. Austen / vnto the maner
wherin he did be take and deliuer vnto
disciples the figure of his body and blou-
de. Here doth this holy father. S. Austen
call it the figure of his bodye. And I am
sure there is no man so childishe, but that
he knoweth that the figure of Chyiste is
not Chyist him selfe / the figure of Sain-
t Peter is not saint Peter him selfe. And
yet we do neuerthelesse commonly call the-
se figures by the name of the thyng that
they do represent.

As I maye saye
when I see the figure of. S. Peter, this
is. S. Peter to whome Chyist deliuered
the

impre-
sent
Plat. 2

Aug. in pre
fa. psal. 98

The minde of the old doctours
the keyes of the kingdome of heauē. And
pet he were a foole & wolde thinke & figu-
re to be Sainct Peter him selfe. For
it is onely a representacion of him. Besydes
that. I. Austē saith: You shal not eat this
body & you see, nor drynke & bloud which
they & crucyfie me shal shedde out. I haue
geuen a certein sacrament vnto you, if it
be spiritually vnderstonde it quykenneth
you: But the fleshe profiteth nothyng.
What thynges can be moze plainlye spo-
ken.

Furthermoze. We often vse to saye
when Easter draweth nighe, that to mor-
row or the next day is the Lordes passio:
and pet it is many yeares sens he suffered:
and & Passio was neuer done but ones.
And vppon & Sonday, we say, this daye
the ALMIGHTY did Rise againe, and pet
it is many yeares sens he rose. Nowe
is there no man so folyshe to repproue vs
as livers for so sayenge, because we name
these dayes after the similitude of those
in which these thynges were done, so that
it is called the same Daye, whiche is not
the very same, but by the reuolucio[n] of tyme
like it. And it is named so be done

the

upon þe wordes of Chyestes made.

the same daye through the celebration of
the Sacrament (through keeping the me-
moriell of the thinge ones done) whiche
is not done that daye, but was done longe
before. Was not Chyeste ones cruci-
fied in his owne paction? & yet in a mister-
ry (whiche is the remembraunce of his ve-
ry passion) he is crucified for the People
not only euery yeaere of Easter, but euery
daye. Mayther doth he lye which (whē
he is asked) answereth þe he is crucified.
For if the Sacramentes had not certayn
Similitudes of those thinges wherof
they are Sacramentes, then shulde they
be no sacramentes at all. And for this li-
mitude, for the moste parte, they take þe
names of the very thinges, and therfore
after a certein maner, the Sacrament of
Chyestes bodye is Chyestes body, and the
sacramente of Chyestes bloud, is Chyestes
bloud, so the sacrament of faith, is faith.
For it is none other thing to beleue, then
to haue faith, & therfore whē a man answereth
þe infauite Beleueth what he hath not
the affecte of faith, he answereth that he
hath faith for the sacramēt of faith. And
that it turneth it selfe to GOD for the
sacras

The mynde of the old doctours

Sacrament of conuersion. For the answer
re it selfe pertaineth vnto the ministrin
ge of the sacrament. As the Apostle wyte
teth of Baptisme: we are buried (sayeth
he) with Christ through Baptisme vnto
death. He sayeth not we signifye but ien
ge but veterlye sayeth / we are buried.

He called therfore the Sacrament of so
great a thyng euen wpth the Popes na
me of the very thinge it selfe. &c. If a
man wolde abyde contencion and loke
soberty vpon these wordes of saint Aus
ten he shuld soone perceiue the mysterye
of this matier. For euen as the next good
frydaye shall be called the day of Christs
Passion: and yet he shall not suffer death
agayne vppon that daye: for he dyed but
once and is now immortall: euen so is
Sacrament called Christs body. And as
that day is not the verye daye that he dy
ed vpon but onely a remembraunce ther
of: So the Sacrament is not his verye nas
tural Body: but onely a remembraunce
of his bodyes breakinge and bloude shed
dinge. And lykewise as the next Easter
daye shall be called the daye of hys resur
rection: not that it is the verye same daye
that

Upon the wordes of Chyistes mādy:
that Chyiste dyd ryse in / but a remembra
unce of the same: Euen so the Sacramēt
is called his bodye: not that it is hys Bod
ye in dede, but onely a remembraunce of
the same: and furthermoze / eue as the prie
ste doth offer hym / that is to saye crucifye
hym at Masse / eue so is the sacrament, is
bodye / but the Masse doth but onely re
present his passion. And so doth the Sa
crament represent his bodye. And yet
though the Masse doth but represent his
crucifyng / we may truely saye he is cru
cified / euen so though the Sacrament do
but signifye or represent his Bodye / yet
maye we truely saye that it is hys bodye.
Whys so: verely (saith he) for the Sacra
mentes haue a certayne symplectude of
those thinges wherof they are sacramen
tes. And for this symplectude for the mo
st parte / they take the names of the verye
thinges. Blessed be God whiche hath so
clearlye dysculled thys matter by thys
faithfull father. Notwithstandinge he
doth yet expresse it moze plainely / saynge:
After a certeine maner the sacrament of
Chyistes bodye / is Chyistes bodye. Beholde
de deare byetherne helapth / after a certayne
ne

The minde of the old doctours
 he maner the sacramēt is Chyistes body.
 And by that you maye soon knowe; he
 neuer mente that it shulde be hys very na-
 turall body in dede; but onely a token
 me. no less to keape in memory the death
 of his body; and so to nourish our fayth.
 Besides þ his similitude which he after
 allegeth of Baptisme doth inoughly ex-
 pounde this matter; for sayth he; the A-
 postle sayeth not; we signyfyf burienge;
 but he sayth; we are buryed; and yet in de-
 de the baptisme doth but signyfyf it. And
 therbypon Saine Austen addeeth; that he
 called the sacrament of so great a thinge
 even with the name of the verpe thinge it
 selfe and lykewile it is in our sacrament
 finally to be shorte I wyl passe ouer ma-
 ny places which I haue gatherd oute of
 this holy father; & wyl touche but this
 one point more. Saine Austen sayth.
 The lord doubted not to saye; this is my
 body; when he gaue a spgne of his bodye.
 And after in the same chapiter he expoun-
 deth it. For trulye so the bloude is the sou-
 le; as Chyste was the stone. And yet the
 Apostle sayth not; the stone doo signyfyf
 Chyste; but he sayth the stone was Chyste.

August.
 contra iude-
 mania.

The minde of faythfull fathers.

Here S. Austen saith plainely / that
Christe called the signe of hys bodye / his
bode / and in this chapiter doth compare
these thre textes of Scripture / this is my
bode / the bloud is the soule / and Christe
was the stone : And declareth them to be
one phrase and to be expounded after one
fashio. Now is there no mā so madde / as
to saye / that Christe was a naturall stone
(except he be a naturall foole) whose Iud-
gement we nede not greatlye to regarde.
Therefore we may well cōclude ꝑ the Sa-
crament is not his naturall bode / but is
called his bode / for a simyletude that it
hath / wherein it signifieth & representeth
his bode. And ꝑ the Sacrament of so gre-
ate a thing is called euē with the name of
the very thinge it selfe. As .i. Austē sayde.

Thys were pꝛofe inough to conclud-
e that all the olde fathers dyd holde the
same oppynion / for who wolde ones sur-
myle seing we haue . S. Austen so playn-
e (oz vs / which is the cheifest among the
all) who wold ones surmyle I saye / that
they dyssented in this great matter from
the other faythfull fathers / oz they from
him. Nevertheless I dare not lett him sta

The mynd of the old doctours
Be post alone, least ye dispise him. And
therfoze I will shew you the mind of cer
tayn other also: And first of his master
Saint Ambrose.

Ambrosi
super illud
more do-
mini annu-
cia.

S. Ambrose writinge vpon the Epi-
stle of Paul to the Corinthyans in the xi
Chapter saith. Because we be deliuered
by the death of the lord, in eating and drin-
kinge of this thinge, meaninge of the Sa-
crament, we signifye the flesh and bloude
which were offered for vs. Here doth S
Ambrose saye inough, if menne were not
sophisters, but wold be content with reaso-
ns, for he saith that in eatinge and drinke-
ing the sacrament of Christes bodye, we signi-
fy or represent the flesh and Bloude of
our sauour Jesus. Notwithstandinge
because you are so slippery, we shall binde
you a litle better by this mans wordes.

Ambrosi
de sacra.

S. Ambrose saith. But peradventure
thou wilt saye, I see no apperaunce of
bloude, but it hath a similitude. For eu-
en as thou hast taken the similitude of his de-
ath, even so thou drinkest the similitude
of the precious bloude. Here may ye see
by the conferringe of these two Sacra-
mentes, what S. Ambrose iudged of it.
For

Upon þ woꝝdes of Chꝛistes mādy.

For he saieþ / euen as thou haste taken a
simplytude of his death in the sacrament
of Baptisme / so doest thou dꝛinke a sym-
plytude of his pꝛecious bloude in the Sac-
rament of the Aulter. And yet as S. Au-
sten sayde befoze / the Apostle sayeth not /
we signifie burienge / but saieþ / we are
buried. And likewise here Chꝛiste sayed /
not this signifieth my bodye / but this is
my bodye callinge the Sacrament a sig-
ne / token / and memoꝛiall of so greate a
thinge / euen with the name of the verye
thing it selfe. Thus doth S. Ambrose
choke our sophisters.

Neuerthelesse I will akeage one pla-
ce moze out of Ambrose / where he saieþ.

The pꝛiest saieþ / make vs this obligaciō
acceptable. &c. For it is a figure of þ bo-
dye of our loꝝde Iesus Chꝛist. Where he
calletþ it plainely a figure of Chꝛistes bo-
dye. whiche thinge you can not auoyde.

Therfoze geue pꝛayle vnto God and let
his tꝛueth spꝛede / w is so plainly testified /
by these holy fathers. Nowe lette vs see
what. S. Hierome sayeth.

S. Hierō wꝛitig vpo Ecclesiastes saith /
on this maner. The fleshe of the Loꝝe

Ambros
lib. 3. de
sacramē

Hieroni-
mus super
eccle.

f ij de

The mynde of the olde doctours

be is very meate / and hys Bloude verye
drynke. This is onely the pleasure or pro
fyt that we haue in this woorld / that we
maye eat his flesh and drynke his blou
de not onely in a mysterye / but also in the
reading of scriptures. For it is very mea
te and drynke / whiche is take out of God
des worde by the knowledge of scriptu
res. Here may ye see S. Hieroms minde
in fewe wordes. For first he saith that we
Eate hys flesh and drynke hys Bloude
in a mysterye / which is the Sacrament of
his remembraunce and memoiall of his
passion. And after he addeth / that we eat
his flesh and drynke hys bloude in the rea
dyng and knowledge of scriptures / and cal
leth that very meate and very drynke. And
yet I am sure ye are not so grosse as to
thinke that the letters whiche you read
are turned into naturall flesh and blood.
And lyke wyse it is not necessary that the
breaude shulde be turned into hys Bodye /
no moze then the letters in scripture are
turned into his flesh. And neuerthelesse
throughe faythe we maye as well eat his
bodye in receiuinge of the Sacrament / as
eat hys flesh in readyng of the letters
of

Upon þe wordes of Chyistes mādye.
Of the scripture. Besydes that S. Hiero-
me calleth the vnderstōdyng of the scrip-
ture, very meate and very drynke: which
you muste needs vnderstonde in a myste-
ry and spirytual sense. ffor it is not matery-
all Meate or drynke that is receyued
with the mouth and teth, but it is spyritu-
all meate and drynke, and is so called for
a similitude and pꝛopertye: Because that
as meate and drynke comforte the bodye
and outwarde man, so doth the readinge
and knowledge of scripture comforte the
soule and inwarde man. And lyke wyse it
is of Chyistes bodye, whiche is called ver-
ry meate and verry drynke, whiche you
muste needs vnderstonde in a mysterye
or spirytual sense (as Sayncte Hierome
called it) for hys Bodye is no materyall
meate nor drynke that is receyued wryth
the mouth or teth: But it is spirytual
meate and drynke, and so called for a simi-
litude and pꝛopertye, because that as mea-
te and drynke comforte the bodye, so doth
the faith in his bodye breakeing and blou-
de sheading refrethe the Soule vnto lyfe
uerlastinge. We vse it customablye in
our daylye speache to saye: when a chyld
88

**Hieroni-
mus super
Matheum.**

The mynde of the olde doctours
be setreth all his minde and delight vpon
spozte and play : It is meate and dzinke
to this childe to playe. And also we saye
by a man þ loveth well hawkinge and hū
tyng. It is meate and dzinke to this man
to hauke and hunte. Where no man douz
teth / but it is a figuratruē speache : And
therfoze I wonder þ they are so blinde in
in this one pointe of Chzists bodye. And
can not also take þ wordes figuratiuelye
as these olde doctours did. Againe. sainte
Hierome saith. After the mysticall Easter
lābe fulfilled / and þ Chziste had eaten the
lambes fleshe with the Apostles / he toke
bzeade which conforteth the harte of mā /
and passech to the sacramēt of the Easter
lambe : þ as Melchisedech broughte forth
bzeade and wine figuringe him / so might
he likewise repze sent the trueth of his Bo
dye. Here doth S. Hierome speake after
the maner that Tertuliā did befoze / that
Chziste with bzeade and wine ded repzes
sent the trueth of his bodye. For except he
had had a true bodye / he coulde not leaue
a figure of it noz repze sent it vnto vs. For
a vaine thing oz fantasie / can he haue no fi
gure / noz can not be repze sented. As by ex
ample,

Upon the wordes of Chyistes mādyp.

ample. How shulde a man make a figure
of his dreame / or represent it vnto our me-
mozre? But Chyist hath left vs a figure
and representacion of his Bodye in bzeas
de and wyne: Therfore it foloweth þ he
had a true bodye. And þ this was Saine
Hieroms minde / doth manifestly appear
by the wordes of Bede which doth moze Beda su-
per. Luc.
copposely sette out this sayenge of Hier-
rome: for he wryteth on this maner. Af-
ter þ solēpnité of þ old Easter lambe was
synysed / whiche was obserued in the res-
mēbzauce of the olde delyueraunce oute
of Egypte / he goth vnto the newe which
þ church gladly obserueth in the remem-
bzauce of his redempcion / þ he in the stea-
de of the fleshe and Bloude of the Lambe /
mighte institute and ordeine þ sacramēts
of his fleshe and bloude / in þ fygure of bzeas
de and wine / and so declare him selfe to be
the same vnto whome the Lorde sware /
thou arte a perpetuall Pryeste after the or-
der of Melchisedech. And he him selfe bza-
ke the bzeade whiche he gaue / to shewe þ
the bzeakynge of his Bodye shulde not be
done without his owne wyll. And lyke
wyse gaue them the cuppe after he hadde
supped

The minde of the old Doctours
supped. And because bzeade doth confite
me oz strengthen the flesh, and wine wo-
keth Bloude in the flesh, therfore is the
bzeade mystically referred vnto the boode
of Chyst and the Wyne Referred vnto
his bloud.

Here may you note fyste that as the
lambe was a remembraunce of their deli-
ueraunce out of Egypt (and yet the lam-
be deliuered them not) so is the sacrament
a remembraunce of our redemption, and
yet the sacrament redeemed vs not. Besi-
des that he sayth that Chyst in p^rstead
of the flesh and bloud of the lambe, dyd
institute the sacrament of his flesh and
bloude in fygure of bzead and wyne.
Marke well, he sayth not that in the stea-
de of lambe's flesh and bloud he dyd insti-
tute his owne flesh and bloude, but saith
that he did institute the sacrament of his
flesh and bloude. What thinge is a
Sacramente? Merely it is the Signe of
an holy thinge, and there is no difference
betwene a spgne and a Sacrament, but
that the signe is referred vnto a worldly
thyng, and a Sacrament vnto a spirytual
all oz holy thinge.

Upon þe wordes of Chyestes mabbie.

As Saint Austen sayth: signes when they parteyne vnto godly things are called sacramentes. Ad Marti-
lum.

Wherefoze when Bede sayth that they dyd institute the Sacramente of his fleshe and Bloude in the ffygure of Bzeade and wyne. it is as moche to saye (by saint Austens Diffinition) as þe he did institute the ffygure of his holpe fleshe and bloud in the ffygure of Bzeade and wyne that is to saye: that Bzeade and Wyne shulde be the ffygure and signe Representynge his moost blessed holp fleshe and Bloude vnto vs for a perpetual remembraunce. And afterwarde he declared the properie for whiche the bzeade is called the Body: and the wyne the Bloude: sauinge he spekech not so darkely as I nowe do, but playnly sayeth that the bzeade is mysticaly referred vnto the bodye of Chyist: because that as Bzeade doth stenghten the fleshe: so Chyestes body which is figured by the bzeade doth stenghten the Soule through faith in his deach. And so doth he clearly proue my purpose.

Nowe let vs see what Chylostone sayeth which shall descrybe vs the ffayth
f v of

The mynde of the olde doctours

Crisosto
Super Ma-
theum.

Sacrifice

of the olde grecians/ who had not losse þ
true ffayth/ howe soeuer the worlde goo
now adapes. Chrysostome sayth in this
maner. If Iesus haue not dyed/ whose
memorial & signe is this sacrifice? Thou
seest what diligence he gaue þ we shulde
cōtinually keape in memozy þ he died for
vs. Where pou may see þ Chrysostome calls
leth þ sacrament symbolum et signum;
That is to saye a Memoriall & sygne of
Chryst/ and þ it was institute to kepe his
death in perpetuall remembraunce. But
of one thinge thou muste beware or els þ
arte deceyued/ he calleth it also a sacrifice
and there thou muste wisely vnderstand
hē. ffor if it were the sacrifice of Chrystes
body/ then muste Chrystes body be slaine
again/ which thing God forbid. And ther
fore thou muste vnderstande him whē he
calleth it a sacrifice/ þ he meaneth it to be
a remembraunce of þ holy sacrifice/ whe
re Chrystes body was offered on the cros
se ones for all. ffor he can be sacrificed no
more/ seing he is immortall. Notwithsta
nding out Pretates will here note my of
presumption/ þ I dare be so bold to expoun
de hys minde on this fashyon. ffor in des
de they

Upon the wordes of Chyestes mādy.

Be they take hym otherwise/and thinke þ
it is a very sacrifice. And therfore I will
bryng one other texte/where Chyilostome
shall expounde him selfe. Chyilostome
sayth: do we not dayly offer or do sacrifici
ce: yea surely. But we do it for the remē
brance of his death/for this sacrifice is
as an example of that we offer/ not an o
ther Sacrifice (as the Bischoppe in þ ol
de lawe did) but ever the same: yea rather
a remembrance of the sacrifice. fpyte/
he sayth/ that they daylye do Sacrifice/
but it is in Remembrance of Chyestes
death. Then he sayeth that the sacrificy
is an example of that. Thydely he
sayth/ that they offer not an other sacrifici
ce (that is to saye an Ox or a goate) as
the bishoppes of the olde lawe/ but ever
the same.

Chyilost.
ad hebre.
hom. 17.

Marke this poynte: For though it
seeme at the fpyte sygher to make wyth
them/ yet doth it make so dyrectelye again
st them / that they shall never be Able
to auoyde it. Chyilostome sayeth/ they
do not offer an other sacrifice as the Bis
hoppes did/ but ever the same. They of
fer other bread and wyne this daye/ then
they

The minde of the old doctours
they dyd yesterday: they shall say an other
masse to morrow: the they dy: this daye.
Now if this Bready and Wyne of the
Masse be a Sacrifice: then do they offer
an other sacrifice as well as the Bpshoppes
of the old Lawe. For this sacrifice
dyd signifie that Christ shoulde come and
shedde his bloude: as well as the Bready
Wyne: and Masse do Represente that he
hath done in dede. And therefore yf it be
a Sacrifice: then do they offer an other sa-
crifice: Representinge his Passion as
wel as the Bpshoppes of the olde Lawe.
But that doth Christostome denye: and
sayth that they offer every daye the same.
What same? Verely even the same that
was done and Sacrificed when Christ
shedde his blood. In this Sacrifice is
CHRISTE euerye: he is bounde and
battered: and ledde from Annas to Cay-
phas: he is brought to Pilate and con-
demned: he is scourged and crowned w
thorne and nayled on the crosse: and his
hart opened with a spere: and so sheddeth
his bloude for our Redemptyon. Why
Christostome: and doo you: the selfe same
sacrifice every daye? Yea verely. Then
why

Upon þe wordes of Chyſtes mādle,

wher doth Sainte Paule ſaye to the Ro-
maines in the Syxt Chapter: that Chyſte Rom. 8
ſe is ryſen from Deathe, and Dyerh no
moze. If he die no moze, how do you day-
ly crucifye him? For ſoth Paule ſay the
truthe.

For we do it not actually in dede, but
onely in a miſterpe. And yet we ſaye
that we do Sacrifyce him, and that thys
is his Sacrifice, for the Celebzation of
the ſacrament and memozy of the paſſion
whych we keape: and only for thys cauſe
it hath the ſhame of the thyng that it
doth repreſente and ſignifye. And ther-
foze as Sainte Auſten declareth afore Aug. 88
ad Bonifacium, I expounde my minde Bonifaciū.
by a rethorickall correction and ſaye. Yea
rather the remembzaunce, and figure of
the ſacrifice.

Graunde merces good Chyloſtome,
nowe do I perceyue the pyth of his mat-
ter: even as the Waſſe is the very dea-
th and paſſion of Chyſte ſo is it a ſacti-
fyce. Now it doth but onely repreſente þe
very deaſh and Paſſion of Chyſte, ther-
foze it doth folow that the Waſſe in very
dede doth but only repreſent a ſacrifice.

And

The mynde of the old doctours

And yet notwithstandinge many tymes
it is called a sacrifice of holy doctours: &
hath the name of the very same thinge
that it doth represente and signifie. And
even so we may saye of this Sacrament
that as the Masse is the very Sacrifice
and Passion of **CHRIST**: so is the
Sacrament his very body and sacrifice
that is offered. Now the Masse doth but
only represent and signifie the Passion:
so the sacrament doth but only represent
and signifie the body and very sacrifice
ones offered for ever. Notwithstandinge
many times the Masse is called the body
and a sacrifice. And hath the name of the
very same thinge that it doth represente
and signifie.

Chrysosto Furthermore Chrysostome sayeth: he also
dranke of it least when they harde his
wordes: they shulde say: why do we than
drinke bloud and eat flesh: and so shulde
be troubled. For when he spake before of
those things: they were offended with his
wordes. And because that shuld not now
also chaunce: he him selfe dranke first of
it that he might cause them to come with
out feare to the partaking of those mister-
ies

Upon the wordes of Chyristes mādy.
eyes. Here Chyrysostome noterh þ Chyrist
dranke of it to drawe them frō the grosse
vnderstāding of his wordes / & by his dꝛ
king / to testifye vnto thē / þ it was not his
naturall flesh in dede / but onely memoriz
alles and representaciōs of his body and
bloud. And therfōr he calleth þ misteries
that is to say sacramentes. For in this
place a sacrament and a mystery is all one
thing. Notwithstanding some time this
woorde mysterye is moze common & larg
e in signifieng / then this word sacramēt
And I haue shewed you before / that a sac
rament is the signe of an holy thing / and
not the thinge it selfe / that it representeth
albeit some time it beare the name of the
very thinge it selfe. As the Image of. S.
Peter is not sanct Peter hym selfe / and
yet it beareth his name.

Chyrysostom sayth. The flesh profitech
nothing / that is: my wordes must be vnder
stande after the spirite / he that vnder
standeth them after the flesh / winneth no
thig nor taketh no profit. What meane h
this to vnderstande after the flesh oꝛ car
nalye? Merely to take the thinges simply
as they are spoken / and to thynke no
oꝛ other thinge. All misteries oꝛ sacra

The minde of the old doctours

mentes must be comforted with the inward eyes, that is to say spiritually.

And after he expoundeth him selfe on this manner: The inward eyes as sone as they see the bzeade, they passe over the creatures and thinke not of that bzead whiche is baken of the baker but of him that called him selfe the bzeade of life, which is signified by the mysticall or sacramentall bzeade. Wolde you haue him say anye more? He telleth you playne, that Chzist which is the verge bzeade of life, is signified by this sacramentall bzeade. And that is the thinge which our Bpshoppes so fletche deny nowe adaires, whiche chinge yet you maye see the olde ffatheres cōclude woth one assente. Notwithstanding yet I wyl alleage mo olde doctours so that from hence forth they maye be ashamed to calle yet newe learninge. Fulgentius saith. In these carnall sacryfices in the tyme of the lawe was a signification of the fleshe of Chzist, whiche he wothoute synne shulde offer for our sinnes, and of the bloude whiche he shulde shed out in remission of our sinnes. But this sacryfice is a thankesguyng and remembraunce of the fleshe of Chzist

Fulgentius
de li
de fides.

Upon þe wordes of Chyſtes mādre
Chyſte whiche he offered for vs. and of
the bloud which the ſame God ſhedde for
vs. firſte note that he calleth it a ſacrifice
which notwithstanding is but a remē-
braunce of that ſacrifice offered on the
croſſe ones for all: Then he playnely cal-
leth it a thankſgeuing and remembraunce
of Chyſtes very fleſh and bloud: and
ſo cōcludeth w̄ vs. Neuertheles, becauſe
ſophiſters wolde ſoone thinke to auoyde
this place: I will alleage one othere ſaying
of the ſame authoure / whiche they ſhall
neuer be able to auoyde.

Fulgentius ſayth: This cuppe or Chal-
chalpe is the newe teſtament. That is:
this cuppe or Chalpe w̄ I deliuer you /
doth Signifye the newe Teſtament. In
this place he doth playnely ſhewe his miſ-
de / which can not be auoided. For euē as
the cuppe is the newe Teſtament / ſo is þe
bread the body. Now the cuppe doth but
ſignifye the newe teſtament. And therfore
I maye conclude that the bread doth
but ſignifye the body.

Celeſtius ſayth: Becauſe he wolde ta-
ke away out of our eyes the body that he
toke / and laye it into heauē / it was ne-
ceſſary

The mynd of the old doctours
testify that in this time he shuld consecrate
to vs the sacrament of his bodye and
bloude: that that which was ones offered
for the price of our redemption / mighte
continuallye be honoured through the
mysterie.

Consecra-
as.

To consecrate a thinge / is to applye it
vnto an holy vse. Here you may see that
he calleth it the Sacramente of his body
and bloud: whiche bodye is caried vp ins
to heauen. And also he calleth it a mysterie
/ whiche is mough for them that wyll
see.

Druth-
maris.

Also Druthmaris expoundeth these
wordes: this is my bodye / on this maner:
This is my Bodye in a mysterie / I thinke
you know what a Mysterie meaneth.
Christ is crucified every daye in a Mysterie
/ that is to saye: every Daye hys De-
ath is represented by the Sacramentes
of remembrance. The Wasse is Christs
passyon in a mysterie / that is to saye: the
Wasse doth represente his Passyon and
keapeth it in our memorie. The Bread
is Christs Bodye in a Mysterie: that is
to saye it representeth hys Bodye that was
broken for vs / and keapeth it in our reme-
brance.

Upon þe wordes of Chyſtes mādy.

haunce/

You haue harde already the mynde of the doctours / howe the Sacramente is Chyſtes body. And nowe I ſhall ſhewe you howe the Sacrament is our Bodye / which doth not alytle helpe to the vnderſtanding of theſe wordes whych are in controuerſe.

The ſacrament of the aulter is our bodye / as well as it is Chyſtes body. And even as it is our bodye / ſo is it Chyſtes. But there is no man that can ſaye þ it is our naturall body in dede / but onely a fygure / ſigne / memoriall or representation of our bodye. Wherfoze it maſte alſo folow / that it is but onely a fygure / ſygne / memoriall or representation of Chyſtes bodye. The firſte part of this argument may thus be proued. S. Aulſten wytyng in a ſermon / ſayth on this maner: If you wyll vnderſtand þ body of Chyſt / heare þ Apoſtle which ſayeth. We are the body of Chyſt and members .i. Cozint. xij. Therfoze if you wyll be þ body of Chyſt and members / your miſtery is put vpon þ Lordes table / ye receyue the miſterye of þ Lord / vnto þ pou are / you anſwere. Amē
And

Auguſti.
in ſermon
ad infantes

The mynde of the olde doctours

And in answeringe / subscribe vnto it. We
re you maye see that the sacrament is also
our body / so yet is not our naturall body.
but onely our body in a mystery / that is
to saye: a fygure / sygne / memoꝝ / all oꝝ res
presentation of our body. For as the bread
is made of manye graynes oꝝ coꝛnes / so
we (though we be manye) are one bread
and one body. And for this propertye and
similitude / it is called our bodye / and bea
reth the name of the verye thinge which
it doth represent & signifye. Agayne .S. Iust
ste sayth. Because Chyist hath suffred for
us Pasche vs / he hath betaken vnto vs in this sacra
ment his bodye and bloude / which he hath
also made euē our selues. For we also are
made his bodye / and by his mercy we are
euē the same thinge & we receiue. And af
ter he saith. Now in the name of Chyist
ye are come / as a man wolde saye / to the
chalyce of the Lorde: there are ye vpon &
table / and there are ye in the chalyce. Here
you maye see that the Sacrament is oure
bodye. And yet it is not oure naturall bo
dye / but onely in a mysterye as it is before
sayd.

Aug. de sa. - Furthermoꝝe S. Iustste sayth. We wyll
that

bp̄ wordes of Chyestes myste.

In this meate and drinke shulde be vnder-
stande to be the fellowship of his bodye and ^{crasfett} pasche.
membres / whiche is the holie church in
his predestinate and called and iustifyed
and glorified Sayntes and faithfull.
The sacrament of this thyng is prepar-
ed in some place daylye / and in some plas-
ce at certayne appointed dayes / as vppon
the sondaye. And it is receiued at the
table of the Lorde / of some vnto lyfe / and
of some vnto destruction. But the thinge
it selfe / whose sacrament this is / is recei-
ued of all men vnto lyfe / and of no man vnto
destruction / who soeuer is partaker of
it. Here doth **S. Austen** fyrst saye / that
this sacrament is the fellowship of his
bodye and membres which are we. And
yet is not our naturall bodye / as is beto-
re sayde. And then he saith / that the sacra-
ment of this thyng is receiued of some
vnto lyfe and saluacion / and of some vnto
death and dampnation. For both fayth-
full and unfaithfull maye receiue the sacra-
ment. And after he sayeth / that the thinge
it selfe whose sacrament it is / is recei-
ued of all men vnto lyfe / and of no man
vnto destruction / who soeuer is parta-
ker of it.

¶ In the

The mynde of the olde doctours
her of it. And of this saience it muste
needes followe / that onely the faithfull
eate Christes bodye / and the vnfaithfull
eate him not. For he is receiued of no mā
vnto destruction. And of this it mus
te also followe / that the sacrament is not
Christes Bodye in dede / but onely in a
mysterie. For if the sacrament were his
naturall bodye / then shulde it followe
that the vnfaithfull shulde receiue his bo
dy. Whiche is contrarie to the minde
of Saine Iusten / and against all trueth.
Thus haue we sufficientely proued the
first parte of oure argumente / & the sac
rament is oure bodye / as well as it is
Christes. And now we wyll proue the se
conde parte moze plainely (although it be
enough declared already to them that ha
ue eares) that euen as it is oure bodye / so it
is Christes.

For as you shall vnderstande that in
the wyne / which is called Christes Bloud /
is admixed water / whiche doth signifye
for the people that are redeemed with his
bloude: So that the heade whiche is
Christe is not without his bodye / which

upon the wordes of Chyistes mādy.
is the faithfull people / noz the bodye with
oute his heade. Now, if the wyne when it
is consecrated / be turned bodelye in to
Chyistes bloude then is it also necessarye
that the water whiche is admired be bo-
delye turned into the Bloude of the faith-
full peple. For where as is one consecrati-
on / muste followe an operatiō. And wher
as is lyke reason / there muste followe
like misterye. But what so ever is sygnify-
ed by the water as concerning the faith-
full people / is taken spirituallly. Therfore
what so ever is spoken of the bloude in
the wyne / muste also needes be taken spi-
ritualllye. This reason is not myne, but
it is made by one Bartrame vpon a. 700.
yeres sens / when this matter was first **Bartrame**
in disputacion. Wher vpon at the instaura-
ce of greate Charles the Emperoure / he
made a Booke professynge even the same
thinge that I do / and proueth by the olde
doctours and faithfull fathers / hat the sa-
cramente is Chyistes bodye in a mystery /
that is to saye: a signe / fygure / or memorie
all of hys bodye / whiche was broken for
us / and not his naturall bodye. And ther-
fore that doctryne is newe which otherwys

The minde of the old doctours

It teacheth, and not myne, which is not myne, but the doctrine of Chrysostome and of the old fathers of Christs church, till antichrysostome began to litle and reigne in the temple of God.

Chrysostome
as Cecilius

Belides that Cyrillane sayth, that the people is annexed in þe sacramente through the mixture of water. Therefore I marvel much that they are so contentious & will not see, þat as the water is the people, so the wine is Chrysostomes bloude, that is to say: in a mystere, because it representeth Chrysostomes bloud as the water doth the people. Furthermore Eusebius sayth: wher

Eusebius.

ies in the Sacrament water is admixte with the wine, the faithfull people is incorporated and Joynd with Chrysostome, and is made one wyth hym, wyth a certeyne knotte of perfecte charite. Now where he sayth that we are Joynd and incorporated wyth Chrysostome, what fondnes were it to contende, sayth we are there onely in a mystere, and not naturally? To contend I say with suche pertinacite þat his naturall body must be there, and not rather þat he is Joynd with vs as we are Joynd wth hym and both in a mystere, by the knot

of

Upon þ woordes of Chyſtes mādie,
of perfect charite. & The ponge man
percepueth well indough þ an allegoꝝye ba^{More}
ſed in ſome place is not a ſoule ſuffyciente
to leaue the pꝛoper ſygnifications of Go:
ds woꝝde in every oher place and ſeke ā
allegoꝝye; ād foꝝlake þ playne cōmon ſen
ce. ffoꝝ he confeſſeth þ he wolde not loo
ſaue foꝝ neceſſite: becauſe (as he ſayeth) þ
the cōmone litterall ſence is impoſſible.
ffoꝝ þ thinge he ſayeth þ is mente therby
can not be true. That is to ſaye: þ þ very
body of Chyſte can be in þ Sacramente
becauſe the ſacrament is in many dyuers
ſe places at ones; and was at þ in many: þ
is to wete; in þ handes of Chyſte ād in e
uerie of his Apoſtles mouthes. And at
þ tyme it was not gloꝝyfyed. And then he
ſayeth þ Chyſtes bodye not being gloꝝy
fyed; coulde no moꝝe be in two places at o
nes; than his owne cā. And yet he goth af
ter furdur ād ſayeth; no moꝝe it cā tohan it
is gloꝝyfyed alſo. And that he pꝛoueth by
the ſaying of. S. Aulſten whole woꝝdes
be; that the body with the which Chyſt a
role; muſte be in one place. & ce.

¶ Whether to hath maſter More reaſoned ^{Firstly}
reaſonably; but now he beynneth to de

¶ v clyng

Chyistes naturall body is
clynne from the dignite of diuinite into
the dytpe dregges of vaine Sophistye.
For where I saie that I muste of necessi-
te seake an allegorpe / because the litterall
sence is impossyble and can not be true /
meaninge that it can not stonde withe the
proceste of holpe scripture / but that other
textes do of necessitye constrayne me to co-
stue it spyzituallpe . Thers catcheth
he thys woorde / can / and this woorde
impossyble / and wolde make men beleue
that I mente / It coulde not be true / be-
cause Reason can not reachep / but thyns
keth it impossyble. And thers he triupheth
before the victorpe / and wolde knowe
wha article of our faith I coulde asyg-
ne / in whiche reason / shall not dzyne away
the strengthe of my proue / and make me
leauethe litterall sence wherin my ppose
shulde stonde / and sende me to seake an al-
legorpe that myght stonde withe reason /
and dzyne awaye the fayth. But now / dea-
re byetheren / sringe I sprake not of the
impossyblpte of reason / but of the impos-
sibylpte to stode with other textes of scrip-
ture / ye maye see that this roiall reason is
not worthe a rythe . Then wolde he fapa
know

In one place onely.

Knowe the place where, S. Austen so saye
th/which thinge/ although it were harde
for me to tell / sayth I have not his booke
to loke for it/ yet I thanke God my memo
rye is not so bad / but I can shewe hym
where he shall finde it. And because I
thinke that he is moze accustomed to the
Popes lawes/ then to S. Austens woꝝke:
sayth he is become the pꝛelates pꝛouctoure
and patrone: I say he shall not fayle but
finde it in hys Lawes de consecratione.
And where as he wolde wꝛyste the woꝝd
des of. S. Austen/ which sayeth þ the bo
dy in which Chꝛyste arose/ must nedes be
in one place: saying that he might meane/
not that his body might not be in dyuers
se places at ones / but that it must be in
one place/ that is to saye: in some one pla
ce or oether. He speaketh (saith master mo
ze) nothinge of the sacrament / noꝝ sayeth
not that his body wꝛth which he rose. mu
st nedes be in one place / & that it cā by no
possibilite be in any mo. This seemeth
to some a goodlye glose / ad yet it shall pꝛo
ue but a vaine evasion. For if a man wol
de saye that the Kinges graces body mu
st be in one place / and then an other wol

Chrysostom's naturall body

He expounds that (notwithstanding his
 wordes) his graces Boode might be in
 two places at ones. I thinke men might
 soone iudge that he belored to delape; and
 might save: what neede he to determine
 that he muste be in one Place excepte he
 thoughte in dede; that he mighte be in no
 mo but only one? And though me mighte
 in argue vppon other mens wordes: yet
 of. S. Austens wordes this muste nedes
 followe; for he bringeth them in (as God
 wolne) by a contrarie antithesis; saying.
 His body wherein he rose muste be in one
 place; but his trueth is disperled in all pla
 ces. Where he playnely concludeth by the
 contrary antithesis; that as his trueth is di
 sperled in all places; so must his body ne
 des be in one place onely. As by example;
 if a man shuld save. The kinges graces
 body must nedes be in one place; but his
 power is throughout his Realme; where
 no man doubteth; but that in saying; one
 place; he meaneth one place onely: And
 therfore though in some place that woordes
 must both not signifie suche a necessite
 as excludeth all possibilitie; yet in this pla
 ce it doth so signifie; as the contrary antithesis

To the
 summe

in one place onely.

theis doth evidently expresse.

And wher ye say, that he speaketh nothing of the sacrament, I woloe ye shuld like syl to that saying. For this is plaine, that he speaketh of his naturall body. And therfore if he speake not of the sacrament, then haue you concluded that the Sacrament is not his naturall body: the contrary wherof you wolde haue me beleue. Thus haue I shewed euidence, both where he shall synne the wordes of S. Iusten and also that I haue yght alledged them.

Notwithstanding, fith he maketh so much of his painted sheath, I shall allasge him more aucthorities, y Chyrist's naturall body is in one place onely. Whiche thinge proued, doth directly conclude that the sacrament is not his naturall body, but onely a *Memorialis*, representing the same. And yst leuvs ier. S. Iustens minde.

S. Iusten writing vnto Laetanius doth plainly proue that the naturall body of Chyrist muste nedes be in one place onely, and also that his soule can be but in one place at ones. The occasion of his

Cpystell

*Augusti.
ad Valde-
nium.*

Chyistes naturall body is
Epistell is this: Dardanius dyd wryte
vnto S. Austen for the exposition of the
se wordes that Chyist spake vnto the thefe
sayinge: This daye shalte thou be wyth
me in paradys: & wiste not how he shuld
vnderstande it / whether Chyiste mente
that the thefe shulde be in paradys with
Chyistes soule / or with his body / or with
his Godhed. Therupon S. Austen wri
teth / that as touchinge Chyistes bodye
that daye it was in the sepulchre. And say
peth that it was not paradise / although it
were in a garden that he was buried. For
Chyist (he sayth) ment of a place of Joye
And that was not (sayth. S. Austen) in
his sepulchre. And as for Chyistes soule
it was that day in hell. And no man wyl
saye / that paradise was there. Wherfore
(sayth Austen) the texte muste needs be
vnderstande that Chyiste spake it of hys
Godhed. Now marke this argumente of
S. Austen / & ye shall see my purpose plas
nelye proued. For seinge he expoundeth
this text vppon Chyistes Godhed / becau
se his manhod / as touching hys body / was
in the graue / and as touching hys soule
was in hell: you maye soner perceyue that
Austen

in one place only.

Austen thought, þ whyles his body was
in the graue, it was not in paradyse also:
and because his soule was in hel, it could
not be in paradyse also. And therfore he
verysfyeth the text vpon his diuinité. For
if he had thoughte þ Chrystes Bodye or
soule mighte hane bene in diuerse places
at ones, he wolde not haue sayde, þ the tex
te must needs be vnderstande of his di
uinité, but it myght full well, yea & moch
better haue bene vnderstande of his man
hode. Marke well this texte which doth
determine the doubt of this mater. Not
withstanding the faythful father leaueth
not þ mater on this fashion, but also tak
keth away such fōd Imaginaciōs as wol
de cause men to surmyle. þ Chrystes body
shuld be in mo places at ones thē one: for
he sayth, we must beware þ we do not so
affirme the diuinité of the mā, þ we take
away the trueth of his Bodye. For it fol
loweth not þ the thing which is in God,
shulde be in euery place as **GD** is.
For the Scripture doth trulye Testifye
vnto vs, þ we lyue, moue and be in **h**an.
And yet are we not in euery place, as he
is. Now be it, that man is otherwyse in
God

Chyestes naturall bodpis

God and God otherwys in that man be
a cerryne peculyar and syngular waye.
ffor God and man is one parson / and bo
the of them one Chyste Iesu. which is in
euery place / in that he is God / and in hea
uen in that he is man. Where Austyn doth
saye that if we shulde graunte Chyste to
be in all places / as touchyng his man
hode / we shulde take awaye the trueth of
his bodye. ffor though his manhode be
in **GD** / ad God in his manhode / yet it
foloweth not / that it shulde be in euery
place as God is. And after he (cludeth
that as touchyng his God hode / he is in
euery place / and as touchyng his man
hode / he is in heauē. What neede he to ma
ke these wordes and antithesis / but becau
se he thought verelye þ though his Gods
hode were in euery place / yet his māhode
was in heauen onely.

Aug. ibidē. But yet this holpe doctour gothe furs
ther (so þ they maye be ashamed of there
parte) and sayeth. As touchyng his man
hode / he was in earthe and not in heauen /
(where he now is) when he sayd / no man
ascendeth in to heauen but he þ descended
from

in one place only.

from heauen / the sonne of man which is in
heauen. Now I trust you wyl be content
and let þe truth spzede. ffor I am sure
it is not possible for you to adorde it / for
he saiethe / that as touching his manhode
he was in the earth and not in heaue whē
he spake those wordes: and so proueth that
he was not in mo places at ones then one
ye one place. ffor els if S. Austen had
thought that he coulde haue bene in mo
places at ones then one, wth hys bodye
then might he not haue sayed that he was
in earth and not in heauen. ffor then a mā
myght sone haue deluded hym and haue
sayed. Austen you can not tell. for he may
be in euery place. But they that so thinke
after Austens mynde doo take awaye the
truth of his naturall bodye: and make it
a very fantastical bodye: from the which
herely God deliuer his faithfull. Besides
this. S. Austen doth say. Doubt not but þe
Christ our Lord þe only begotten sonne of
God, equall to þe father, and þe same being
the sonne of mā wherein the father is grea
ter, is whole present in all places as to w
thinge his Godhead / and dwelleth in the
same temple of God, as God: and in some
place

Christes naturall body is
place of Heauen/ for the condicion of his
betre body. Here is it evident by. S. Au-
stins wordes/ that as touchinge his God
head he is in all places. And as touchinge
his manhode/ he is onelye in heauen: yea
and not that onelye / but that he beinge
in heauen as touchinge the measure / na-
ture / condicion / and qualyte of his natu-
rall Bodye is onelye in one certaine place
in heauē/ and not in many places at ones.
Thus muche is proued oure of Saynte
Augen.

This truth is not only proued by. S.
Austens auctoryte / but also by the noble
clerke ffulgencius which wryeth on this
maner. The same one man is locall (that
is to saye, contained in one place) as tows
chinge his manhode, whiche is also God
vniuersall from the ffather. The same
one man as towchynge the substance of
his manhode / was absent frō heauē / whē
he was in earth, and forsakynge the earth,
when he ascēded in to heauen, but as tows
chynge hys Godlye and vnumeasurablen sub-
staunce / he neyther forsoke heauen / when he
descēded frō heauen, nor forsoke the earth,
whē he ascēded vnto heauē, which maye be
knowe

in one place only.

knowe by the most sure worde of the Lord, whiche to shewe hys humanitye to be locall (that is to saye: contayned in one place onely) dyd saye vnto hys dyscyples. I ascende vnto my father and your father, my God and your God. Of Lazarus also: when he sayde Lazarus is dead, he sayde further. I am gladd for your sake (that you maye beleue) for that I was not there. And agayne, shewynge the vnmeasurableness of hys Godhead, he sayed vnto hys dyscyples. Beholde, I am wyth you vnto the worldes ende, how dyd he ascende in to heauen, but because he is locall and a verve man? Or how is he present vnto hys faythfull, but because he is vnmeasurable and verve God? Here maye you conclude by the auctoryty of thys doctour, also, that Chrystes Bodye is onely in one place at ones. For he sayeth, that Chyste as to wyche hys Manhode is Locall, that is to saye: contayned in one place onely. And that he proueth by the Scripture euen of Chrystes owne wordes. Howe if thys be true (as my conscience doth testifie, howe soeuer other men shall Iudge) then muste it needes followe that thys naturall Bodye

The bodely presence is,
can not be in the sacrament. And the au-
thorite. I am sure no man can auoyde it
is so playne.

Woz

¶ Now as for his naturall reason
be not worthy the reasoning. For tulle
that the Bodye of Chyste vnglozfyed
coude no more be in two places at ones
then his owne can: because he is a natu-
rall body, as he is. I wyl not examine
no comparyson betwene theyr two bod-
yes: but if Chyste wolde tell me, that
he wolde eche of bothe their bodies to be
in fittene places at ones, I wolde beleue
him, and wolde neuer aske hym whether
he wolde fyrst glozfyre them or not. But
I am sure, glozfyed or vnglozfyed, if he
sayd it, he is able to do it. For the matter
is not impossible to God.

Fyrt

¶ Truthe it is that if Chyste so sayd
and in so sayinge, so mente, there is no
doubte, but he were able so to doo. But
he in dede so grossely mente, ye shall neuer
proue, And in dede if he had so mente that
his owne naturall body shulde haue con-
tinued in the sacrament which is the mea-
te of the soule through fayth, and not of
his body by eating it, and more as will
be

In one place onely.

be eaten through fayth. although it remaine in heauen, as it is wrote here present to our mowthes: if (I saye) he had so mente then wolde he neuer haue geuen vs suche Scriptures as he dyd. For I saye that this grosse Imagination maye not stande with the processe of the scriptur which is receyued, as it shall appeare by certain textes.

For the where our sauiour saythe: he fleshe profitech nothing. The wayght of those wordes doth compele vs to vnderstande our mater spirytually. For by this shorte Sentence, we are no lesse plucked from the carnall Caringe, then was Richodemus & he shulde not dreame of the carnall regeneration whiche Chryst sayde vnto him: that what soeuer thinge was of the fleshe, was fleshe.

For this is a playne conclusion & when Chryst sayde the fleshe profitech nothing, he mente it euen of his owne fleshe, that it coulde not profite (as they vnderstode him) to be eaten with the teeth. Albeit it doth much profite to be eaten for our redemption, & eaten through fayth. Which thing we maye do, although his nature

is fleshe

The bodely pzeſence can
 fleſhe be not in the ſacramente. For I may
 as well beleue in hym though, he be in hea-
 uen, as if he were in earthe and in the Sac-
 ramente, and before myne eyes. And that
 Chryſte ſpake theſe wordes of hys owne
 bodye, it is playne by S. Auſtens wordes/
 wyrtonge vpon the ſame place: And theſe
 fore he ſayeth, that they muſte be vnder-
 ſtonde ſpyrituallye, and addeth; If thou
 vnderſtonde them ſpyrituallye, they are
 ſpyrite and lyfe. And though thou vnder-
 ſtonde them carnally, yet neuertheleſſe they
 are ſpyrite and lyfe: But vnto the, they are
 not ſpyrite and lyfe, whiche vnderſtandeſt
 not ſpyrituallye thoſe thynges that I haue
 ſpoken.

fil.
 tunc ſu.
 6. Joan.

Athanaſ.
 ſug. 2. li.
 qui dix.
 verb.

Alſo Athanaſius ſayeth. It is the ſpिरितe
 that quickeneth / the fleſhe profyteth no-
 thyng. Theſe wordes which I ſpeake vnto
 you, are ſpyrite and lyfe. For in theſe
 place alſo he ſheweth both of hys owne
 fleſhe and hys owne ſpyrite / and he deu-
 ded the ſpyrite from the fleſh: That they
 myghte knowe throughte ſayeth not onely
 the vſyble parte / but alſo the inviſyble
 parte that was in hym / and alſo that the
 wordes whiche he ſpake, were not carnall

but

not stonde wyth scriptures.

but spiritual : for what bodye shulde haue
suffyled to haue bene the Meate of all the
worlde : And euen therfore dyd he make
Mencyon of the Ascencion of the Sonne
of man in to heauen, that he myght wyth
drawe them from the bodelye ymagynacy-
on, that they myght hereafter Learne,
that the fleshe was called heauenlye meate,
whiche cometh fro aboue, & spirituall meate
whiche he wolde geue : for sayeth Chry-
ste the wordes that I haue spoken vnto
you, are spiryts & lyfe. Here you maye see
that Chryste spake it of hys owne fleshe, ad-
mynstrate playnlye that it dyd not ynyng profyte,
as infydeles dyd vnderstande hym : for
els it geueth lyfe, as it is receyued of the
faythfull in a mystere : for as Bartrame **Bartrame**
sayeth, in this mystere of the Bodye and
bloude, is a spirituall operacyon whiche
geueth lyfe. Wythout the which opera-
cyon those mysteres doo nothyng profyte,
for surely sayeth he they maye fede the
bodye, but the soule they can not fede.

Besydes that the scripture sayeth, that
that entereth in by the mouthe, doth not de-
fyle a man, for as Chryste sayeth, it is cast
te forth into the draught. And by the sa-

The bodely presence can.
the reason it followeth that it doth not sac-
rifice or make a man holpe. But the sacra-
mente entereth in by the mouth: therfore it
doth follow that (of it selfe) it doth not sac-
rifice or make holy any mā. And of this
texte shuld followe two inconueniences if
the sacrament were the naturall bodye of
Christ. ffirste it shuld followe that the bod-
y of Christ shulde not sacrifice the faith-
ful because it entereth in by the mouth. And
agayne it shulde followe that the bodye of
Christ shuld be cast out in to the draught
of thingis abhomyable. Wherfore it mu-
ste needs followe that the sacrament can
not be his naturall bodye.

Further more Christ wold not suffer
that deuoute womā which of loue sought
him at his sepulchre to touche his natu-
rall bodye / because she lacked a poynt of
faith / and wold not counte him to be equall
with his father. And much more it shall
followe that the wicked which haue no
faith nor loue towards hym / shall not
be suffered to eat his fleshe wth there-
feth / and swallowe is in to there vncleane
bodys : for that were muche more then
to touche hym.

And yet not to be

Ita.

not stande wyth the scriptur.

Standinge they receyue and eate the sacra-
ment. Whereupon it shulde followe yf
the sacramente were his naturall bodye.
that they shulde in dede Eate his Bodye
Whiche thinge maye be recouered a blasphemie
mye agaynst God. Moreover Chyrist
sayeth, he that eateth my flesh / and dryn-
keth my bloud dwelleth in me & I in him.
Now we knowe right well that he wy-
ked do eate the sacrament and yett rather
dwell in Chyriste / noz Chyriste in the. Where-
fore it must followe yf the Sacrament is
not the verye fleshe of Chyrist. And surely
I can not excuse the of blasphemie which
so dyrectly do contrary Chyristes words.
Now can you abyde these excuses whiche
Chyriste speaketh vnto his dyscyples say-
ge. Yet a litle while am I with you. And
then I departe to hym yf I send me. And
again it is expediente for you that I de-
part. For excepte that I departe / that
counforter shall not come vnto you. And
again he sayeth. I forsake the worlde
and go to my father. And to be shorte he
sayeth poore men ye shall euer haue wyth
you but me / whiche you not euer haue. Now
we knowe right well that his Godhed

¶ b ¶

John. 14.

John. 16.

John. 16.
Mat. 28.
Mark. 16.
John. 21.

The bodely presence can
is in all Places, and that as to wchynge
his Godhead he forsoke not the woorld,
when he Ascended vnto hys ffather.
Wherfore it muste needs followe, that he
forsoke it as to wchynge hys fleshe and
manhode. And therto agreeth the Exposi-
tions of Saincte Austen and fulgentius
before alleadged, yea, and all other Olde
faythfull ffatheres. Now yf he haue forlas-
ken the woorld, as to wchynge the presence
of hys Naturall fleshe and Manhode (as
all Doctoures define) then mente he not
that his Naturall fleshe shulde be presente
in the Sacrament to be Eaten wth oure
tethe. And therfore, though Chyste so tell
you, yet muste you take him as he meaneth,
or els you be begyled. For if ye thinke
that GOD both maye and will ful-
fill and Verifie all thynges accordinge to
the Letter as he Speaketh them, I maye
call you an Obedient manne, as Saincte
BERNARDE dothe hys Monke A-
dam. And maye saie (as he doth) that yf
that be the ryghte waye, so synplye to re-
ceyue all thynges, we maye put oute the text
of Scripture whiche warneth vs to be
wyle as Serpentes, for the Texte follo-
wying

nat stande wth scryptures.

wyche is sufficiente, whyche byddeth vs to
be synple as doves.

Why doth your master shyppe graunte
a needful Allegorpe, when Paule sayeth
CHRISTE is a stone, or when Chrysostome
sayeth, that he is a doze? The Scrypture
sayeth he is bothe twayne. And syth

GOD so sayeth, he is able so to make it.

And therfore by your reason we shal neede
none allegorpe in all Scrypture, and then he
th it is mooste synple and solyste, maye be
counted moost faythfull. And so shal we

neede no faythfull fathers to expounde the
Texte, but it shal be moost meryte, to beleue
the letter. Thus I denye not, but that

God coulde haue done it, yf he had so intenc-
ded, when he spake the woordes: But now
the Scrypture standing as it doth, I thinke
he can not do it. As by example. I thinke

that God by the bloude of hys sonne Chry-
ste myghte haue saued all men bothe fayth-
full and vnfaythfull, yf he had so intencded,
and that it had so pleased hym. But now

the Scrypture standing as it doth, I saye
he can not do it, and that it is impossible
for hym. For then he myght make hys

sonne a lyer whych sayth he that Beleuech

not

The bodily presence can
not be dampned. And againe, he þat be-
leueth shall not see Alys, but the wrath of
G D dooeth vppon him. And euen
as it is impossible to stand with þe proce-
sse of Scriptures (wherin G D hath
declared hys will) that the vnfaithfull
shulde be saued / although God mighte
haue done it at the fyrst, if he had so wold.
Likewise it is impossible, the scriptures
standinge as they doo, that the Natural
body of Chyste shulde be present to oure
eye in the Sacramente. And as for our
faith it needeth not to haue him present
in the breade. For I maye as well eate
him and drinke hym through faith, that
is to saye: beleue in him. as though he we
re as present in the sacrament, as he was
hanging vpon the crosse.

And because you saye that my natu-
rall reasons be not worth the reasoning,
I will alleadge you some mo to see what
you can saye to them. first euerie Sacra-
ment is the signe of an holpe thinge: but
the sacrament of the sulter is a sacramēt
(as all faithfull mē confesse ergo it must
followe that the sacrament of the sulter
is the sygne of an holpe thinge. Nowe
if it

not stande wth scriptures.

It is the signe of an holy thinge; then it
is not the holy thinge it selfe; w^{ch} che
it doth signifye and represent. This
shulde we then feare; to call it at h^{is} name
a figure; that is to saye: a Sacramente
of that holy body of our Lorde and Sa-
uour.

Besides that I wolde knowe of what ne-
cessitee or profytte hys fleshe muste be
present in the sacramente: for the presence
of hys fleshe can no more profytte vs, then
both the remembraunce of his bodye, but
this remembraunce maye as well be done
by the sacramente, as though his bodye we-
re presente. And therefore syth God and
nature make nought in vayne, it followeth
consequentlye, that hys naturall fleshe is
not there, but onelye a Remembraunce ther-
of.

Furthermore, the end and fynall cause
of a thinge is euer better then the thinge
ges, whiche haue prouided for the ende (as
the house is better than the tymber, stones, and
tymbre, whiche are prouided for the howse
it) but the end and fynall cause of the sacra-
mente is the Remembraunce of Chyestes
Bodye: and theruppon it muste followe,
that

The bodelye presente ca:
that of the sacrament be his naturall bodye
that the remembraunce of Chrystes bodye
shulde be better then hys Bodye it selfe.
Whiche thyng is to be abhorred of all faith-
full men.

It were fondnes to sayne that the sou-
le dyd otherwyle eate then do the Angels
in Heauen, and theyr meate is onelye the
Joye and Delectacion that they haue of
God and of his glorye: And euen so dothe
the soule which is here vppon the earth, ea-
te through fayth & bodye of **CHRIST**
which is in heauen. ffor it deuyteth and re-
ioyleth whyles it vnderstandeth throughe
faythe, that Chryst hath taken our sinnes
vppon him, and pacified the fathers wrath
Whether is it necessarie, that for that or
for this cause, that hys fleshe shulde be pre-
sent. ffor a man maye as well loue and re-
ioyle in the thynge whiche is from hym,
and not presente, as though it were presente
by hym of that maner.

Moreouer, the breade is Chrystes bo-
dye: euen as the Breakeinge of the Breade
is the death of hys bodye. Nowe the breac-
king of breade at the Maundye is not the
very death of Chrystes bodye, but onelye

not stande with scriptures.

a Representation of the same (albeit the mynde through fayth doth spirituallye behold hys very deathe) and even lyke wyle that naturall breade is not the verye bodye of our **LORD**, but onely a sacrament, signe, Remoypall oz representation of the same, albeit through the admonicion thereof of the mynde through faythe, doth spirituallye beholde the verye bodye. And surely if a man be faythfull, the Spiryte of God woꝝketh in hys harte very swetely at hys communion.

ffynallye, it was not laifull to eate oz drinke the bloud not onely of man, but also of a brute beaste, and the Apostles themselves moued by the rule of charitie, by dis-
stitute that Menne shulde abstayne from bloud, some what fauouringe the infirmity of the **JEWES**. Now if the **APOSTLES** had taughte (as ye doo) that in the Sacrament hys very fleshe and bloude is Eaten and Drunken with the tethe and Mouth of ffaythfull and Unfaythfull, what coulde haue bene a greater Occasion to haue excluded the Jewes from Christs faythe euen at ones? Thinke you that the Apostles wolde not haue bene to scrupulous

Act. 10

act. 10.

The bodely presence wyl not
let us to haue drunken hys very bloude, seing
it was so playne agaynste Moyses Lawe,
if they had vnderstande him so grosselye as
ye do. Peter had a clothe sent downe from
heauen, in which were all maner of beastes
forbidden by the lawe, and was commaun-
ded to sle and eate them. And he answered;
God forbidde, for I neuer eat any vnclean
thing, meaning therby that he neuer eate
any thinge forbidden by the lawe. Wher
of it muste needs followe, that eyther he
neuer receiued the Sacrament: (which is
playne false) or els that he more spirituallye
vnderstode the woordes of Chrystes
mandyr, then ye fallcely sayne. For it was
playnely forbidden by the Lawe, to eate or
drinke any maner of bloude: and I knowe
but one reason that they haue, whyche they
counte as Insoluble: howebeit by Gods
grace we shall soonr avoyde it. Their rea-
son is thys. Dauid sayth, he that eateth and
drinketh thys sacrament vnworthely, shall
be guiltye of the body and bloud of the Lord.
How scape they, how shulde they be guiltye
of the Lords body and bloude, whych
they receiue it vnworthely, excepte it were the
very body and bloude of the Lord?

This

standeth wth reason.

This argument I saue is very weak and slender. Sollicit.
For I can shew many examples
by the which it may be dissolued. For he
dispyseth the kynges seale or letters, offen
deth agaynst his owne parson, and yet the
Letters or Seale, is not his owne parson.
He by violence plucketh downe his graces
Armes, or breaketh his brode seale in a fur
tyuous mynde or by violence, committeth trea
son agaynst his owne parson. And yet his
Armes and brode Seale are not his owne
parson. He that clyppeth the kynges coine
committeth treason agaynst the kynges
parson and the common wealth: And yet
monie is neither his graces parson nor
common wealth. And therefore your argu
mente is but weak and slender. For euen
as a man doth offend agaynst the Dyners
parson by dyspyling his Armes, Seale, or
Letters, so doth a man offed agaynst Chrys
tes body and bloude, by abusyng the sacrament
of his body and bloude, although he be not
there present, as the kynges parson is not
present in his Armes Seale or Letters.
Besydes that. S. Paule saith, that e
uery manne whiche dyspeth or dyscheth
wth coueted heade shameth his heade. And

Master Wolfe

his head is Christ: shall we therefore imagine that Christ is naturally in every mans head: as your Argument concludeth: first soth that were a preste fantasie. finally S. Austin sayth, that he doth not kill a sinne whiche negligentie heareth the wordes of God, then doth the other whiche vnworthely receiveth the sacrament of Christs body and bloude. Nowe if this be true, then is your reason not worth a rythe: for Christs naturall body is not in the worde whiche is preached, as all men knowe. And yet he sayeth no lesse that negligentie heareth it, the he doth that vnworthely receiveth the sacrament. And thus you see thert insoluble argument safely dissolved.

But now we muste thys ponge man consider agayne, that he hath selfe confesseth, the cause for whiche hym selfe sayeth: that Christ in so saying dyd so meane, is because that if he shoulde haue ment so, it wold be impossible to God to byrge hys meaninge as bought: that is to saye, that Christs body might be in two places at ones. And therefore but yf he proue that thinge impossible for God to do: els he confesseth that God not onely sayde it, but also mente it in dede.

And

playeth the sophist.

And yet ouer this, if Chrysostom had neuer sayd
it, yet doubt I nothinge, but he is able to
do it, as els wete there somwhat y he could
not do, and then wete God not almightie.

¶ Here I shal shewe wolde myne
the both this Sophist, and with wyles
teeth myne his spores. For as he before
dysputant on these wordes, can, and un-
possible, and wolde haue made men beleue
that I mente it could not be, because it coul-
de not be by reason, & that I mente it was
impossible, because reason coulde not reache
it. So now he dysputeth wyth ly he mas-
ter of Sophisticacion, concluding that I
Confesse that it is impossible and can not
be, because that if God shulde so haue
willed it was impossible for God to bringe
hys meaninge aboute. Deare Brethe-
ren, this Dablinge is Sufficiently dyscul-
sed already. For I ment not that it was
impossible for God to bringe yt aboute,
if he had so mente; but I mente that it is
impossible to stande wyth the Prouerbe of
the Scripture whiche we haue receyued.
And I saye moreover, that though it was
possible for God to haue done it (yf it
had pleased hym) yet now the Scripture

I ii thus

After More

thus stondynge it is impossible for hym to do it. For then he muste make hys sonne a lyer. And I saye that if he had so mente as the letter stondeth that he wolde then haue geuen vs other scripture and wolde not haue sayed that he muste departe to hym that sente hym wryth other textes as are before rehearsed.

And where master More sayeth that if there were somwhat that he coulde not do than were God not almyghty. I saye it is ashamme for our Prelates that they haue gotten suche an ignorant proctour to defende them. And I am sure that they them selues coulde haue sayed much better. For els how shulde they instruct other and leade them in the ryght waye, if they them selues were so rude and vblearned? Shuld they not know what thys meaneth that God is almyghty which is a peace of the fyrst article of our Crede? Then how shulde their shepe haue any sure syght? More thynketh that God is called almyghty, because he can do all thynges. And then in dede it shulde followe that he were not almyghty. For all thynges he can not do, he can not saue the unfaithfull he can not restore byrgynis ones bypolas

playeth the sophyster.

And sayeth S. Thomas and also Cas Jere
membze S. Hierome wyrtynge of byrgyn
he vnto Paula and Custochum he can not
lynne sayeth Dauce: he can not denye hym
selfe sayeth S. Paule. No wyf thys manys
learnynge were allowed, the might not God
be almyghtye, because there is somwhat he
he can not do. But they that are accustomed
wyth scripture doo knowe that he is called
almyghtye, not because he can do all thynges
but because there is no superpouere powere
to ouercome him, but that he may do all that he wil:
and all that hys pleasure is to do, that maye
he bynne to passe. And no powere able to re-
syste hym. But he hath no pleasure nor wyll
to make his sone a lyer nor to make his scrip-
ture false: and in dede he may not do it.
And yet not wythstandynge he abyrdeth al-
myghtye. For he maye do all thynges that he
wyll.

¶ Then master More as to to chyng
the Reason of Repugnaunce Sayeth that
manye thynges maye leame Repugnaunce
bothe to hym and me, whiche thynges God
seeketh howe to make them stonde together
well ynough, and addeth suche blynde fear-
sones of Repugnaunce as induceth manye
men.

Master Wode

men into a greaue erreour: some ascribinge
all thinge unto deſeigne without any power
of mans free will at all. And ſome geuinge
all to Manners owne will. And haue no
ſight at all to the goodnes of God,
and all becauſe the poore blinde Reaſon of
man cannot ſee ſo farre, as to perceiue how
Goddeſ preſcience and mans free will can
ſtande together but ſeeme cleaſely to be re
pugnante.

C As for his diſſerſion of mans free
will, I will not greatly marle wth him.
But this one thinge I maye ſay, that if
ſonne of God deſtroye us, then are we be
ſt free. And wher the Spirit of God is,
there is freedom. I mean not freedom
to doo what we will: But freedom
from ſinle, that we maye be ſeruaunt
of righteousneſſe. But if we haue not the
ſpirit of Chriſte, then will I ſay wth
Bulſten, that our free will is marred,
and can do nought but ſinne. And as touch
inge ſuche reſerſ of repugnance, if they
be ſo diſſe that mans reaſon (which is
ſight of his underſtanding) can not attaine
to ſet them together, then were you beſt to
make them none articles of our faith. for
I thinke

ſayth

John. 3
2. Cor. 3

Roma. 8

Aug. de
ſpiritu et
littera.

playeth the sophister.

I thinke as many as are necessary vnto our
saluation, are contained in the Crede, which
I thinke euery mā belueth: I beseeche you
laye no bigger burthen vpon vs then those
faithfull fathers did, w^{ch} thought this
sufficient. And then I am sure, we shalde
haue fewer heretikes. for I neuer harde
of heretike that euer helde against any arti-
cle of our Crede, but all that ye diffame by
thys name, see onelpe put to death, because
they saie that we are not bounde to beleue
euery point that the labors and byzannes of
the cleargye alowe and mainteine, whiche
thenge howe true it is (Blessed be G^{OD})
is meate to well known alreadye. for els
had I and many mā bene deade before this
dave.

I wote well that many good folke
haue vled in thys matter manye gratefull
Examples. As of one face beholde in
myrie glasses, and in euery pece of one
glasse broken into twentie, and of one woode
commynge whole to an hundredth Cakes
at ones: and the sight of one lytle Eyppes
sense beholdinge an whole greate Countre
full of cities, wyth a thousande suche myr-
acles mo: such as those that see them dare

After Moore.

be done (and therefore may well not at them)
shall yet never be able, no not this Yonge
man him selfe, to geue such a real obby whar
men, if they maye be gone, but that he maye
have such a repugnance layde agaynst it. &
he shall be sayne in conclusyon for the chiefe
and mooste euidēt reason to saye, that the
cause of all those thinges, is because God
hath caused them to be done, is almighty
of himselfe, and maye do what him lyke.

¶ As touching the examples that may
fryth. be y^e Moore both here alleadged, I may soone
make answere vnto them. For they that as
relyke our matter, make cleane agaynst him
and the other can not make for him. The
glasse I graunte is a good example. For es
uen as the glasse doth represent the very fa
ce of man, so doth this sacrament represent
the very bodye and bloud of Christe. And
lyke as euery pece of the glasse doth repre
sent that one face, so doth euery pece of
that sacrament represent that one bodye of
Christe. But euery manne knoweth right
well that though the glasse represent my fa
ce, yet the substance of the glasse is not my
very face, neyther is my very face in a glasse.
And euen so though the sacrament do re
present

playeth the sophister.

As for the bodye of Christ, yet the Substance of the Sacrament is not his verie bodye (no more then the Glasse is my face) neither is his verie Bodye in the Sacrament no more then my verie face is in the glasse. And thus this example maketh well for vs. And for that one worde comming whole to an hundredth partes, I saue þ word is but a sounde and a qualitie and not a substance and therefore it is nothinge to our purpose and can not be likened to Christs bodye which is a substance. And as touching the syght of the lytle eye, I saue þ though the eye dysceyue and sees an whole countrey yet is not that whole countrey in the eye but as the countrey is known by the syght of the eye (though the countrey be not in it) so þs the death of Christ and his bodye be thynge and bloud shewd us known by the sacrament though his nat. or all bodye be not in it. And thus his examples make nothinge wyth hym but rather moche agaynste hym. And where he say. th that the Pong man himselfe can geue no reason by what meane they may be taken: I may say vnto his master shyppe. that whan he was leauen ycare Ponger then, I am this day, I wold haue bene

Master Dore

here asythen if I coude not haue greene all
expens reason at the Austins in Dyfolye
before the whole synedrion. And albeit I
no we bodye as not to spende labour and pe
per aboute the stocke doctrine, yet haue
I so much touchen by examples, I be may
be wey of them.

¶ Also I can not see why it shoulde be more
re Repugnance I one bodye maye be by the
power of God in two places at ones, then I
two bodyes maye be to gether in one place at
ones. And thus papete I thinke this pong
man demeth not.

¶ The beinge of our bodye in two places
at ones is againste nature, and Nature
cannot allow it. But that two bodyes
shoulde be in one place, I ameth more reasona
ble. For I haue good experience that
though my Bodye can not be in two places
at ones (bothe in the Tower and where I
wolde haue it beside) yet blessed be God in
this one place, I am not withoute compa
ny. But if master Dore meane that in
one proper and seuerall place, maye be two
Bodyes at ones, that I will denie, till
he haue recourse to moue it. And yet at
the lengthe I am sure, by your shall not

playeth the sophist.

he is worth a poynge p. pche. for I am sure
it muste be. And then he is as nygh as he
was before.

¶ Now by this last reason both to which
he proueth it impossible for þe body of Chrys-
te to be in two places at ones, as thus you ca-
(sayeth he) there is no reason why he shoulde
be in many places at ones & not in all. But
in all places he can not be: Therefore we must
conclude þe he can not be in many places at
ones. This is a marvellous & closed argu-
ment. I am sure þe every chyld may see
that this consequent can never followe by
these two premys of this antecedent.

¶ When I made this reason and com-
piled my treatise, I had no regarde to þe ca-
pellacions of sotill sophisters. for I
thought no sophisters shoulde have medled
with þe matter. But neuertheless they now
perceyue þe they principally are poynge
by hit to charge some way to let their trye a
make in this behalfe: I have somewhat pro-
posed for the & have brought such hard bo-
res, & if they be to busy, may chaunge to choke
the. And yet is not the argument so frail as
he sayeth. for the first parte (if he lyst
to consider þe sense & mynde, he be not to en-
groun

After More

you say where I saye that they can shew no
reason why he shulde be in many places and
not in all, is thus to be vnderstand of wyle
men, that the very reason and cause that he
shulde be in many places must be because
his body is so annexed wth the Godhead that
it is in euery place as the godhead is. This
I saye must be the cause & reason of his
beinge in many places. And neyther you
nor no maner is can iustly assigne any other.
Nowe of this maior or fyrste proposition
thus vnderstande both the conclusyon fol-
lowe directly. For if this shuld be the cau-
se (as they must needs graunte) and this
cause proued false by scripture: then muste
they needs graunte that the thinge whych
so followeth of this cause muste needs be
false. And so is my purpose proued ad they
concluded as by exaple. The Astronomers
saye that the naturall course of the sonne is
from the Weste to the easte. Nowe if a man
shuld aske them what is then the cause that
we see him daily take the contrary course
from the East to the west agaynst his na-
ture they answere. Because of his highest spha-
re (whose course is from the East to the
Weste) with his swift mouyng doth vnlte

playeth the sophyster.

He dothe the inferiour spheres with him.
This is the cause that they alleage, and no
man can assigne any other. And now I say
I can proue this sence false by scripture for
scripture sayth that the sphere is fastened.
Reb. viii, and S. Austen expoundinge
this text improueth the Astronomers whiche
affirme that yt moueth they must needs
graunte that the thinge which followeth of
this cause must needs be false. And so we
may conclude against them all, that the na-
tural course of the Sonne is not from the
Weste to the East (as the Astronomers
saye, but contrary from the East to the west
le. And I saye I saye the cause that Chry-
stes body shuld be in many places, is assigne
of learned men to be, because his body is so
annexed wiche the Godhead (whiche is in e-
very place) that is also in all places with it, &
no man can assigne any other. And this cause
is proued false by scripture. For when the
women sought Chryste at his graue, an an-
gel gaue the answer that he was not there.
But if his body had bene in euery place, he
had the angel liued. Also Chryst sayde vnto
his discyples of Lazarus whiche dyed at
Bethania, Lazarus is dead. And I saye I saye
for

Mat. 28

Luk. 24

Joan. 11

602

After Morte

for your sake (if you may believe) because
I was not there. Nowe if his bodye were
in euery place as is the Godhead, then Chrys-
te sayed not truely, when he sayed he was
not there. Therefore (saye) as I sayed, this
is the cause assigned, and yet proued false by
scripture: they muste needs graunte, &
thyng whiche followeth of this cause, muste
also needs be false. And so may we conclude
agaynst them all, that Chrystes bodye was in
one place onely. And now you may see how
my consequent followeth & premisses.

W For he can no further conclude, but
we can shewe no reason why he shoulde be
in many places at ones. What hadde he
to come by that? Mought he than conclude
therupon, that he coulde not be in many
places at ones? As though it were not pos-
sible for God to make his bodye in two
places at ones, but if we were able to tell
howe and why, and wherby, and shewe the
reason.

Nowe farre I can conclude, is shewed in
meditative before. For though of the bare
wordes as ye take them, it was hard to
conclude any thyng, yet haue I now de-
clared them, and so farre concluded, that

playeth the sophist.

you can not abyde them. And wher he
saith that though they can shew no rea-
son, yet I had woe nought by it, I thinke
he wolde be angrye wth I shoulde so an-
swere. But surely they are in good case,
for it is enoughe for them to saye, thus is
it, and neede neuer to shewe anye cause or
reason why they so saye. For they are
the Church and can not erre: So that yf
they Teache contrarye thynges, yet all is
good enough. And when they see that
no man can make the Scriptures to agree
wth their Doctrine, then they saye, that
there doctrine is true enough, but no man
can understonde the scripture. And though
the Scripture seeme neuer so Repugnans
to both to them and us, yet God seeth well
enough (saye they) howe to set them toge-
ther, and it is possible for God to make it
agree though they can not tell howe. But
this Doctrine hath longe enough decayed
us. For men have bene so longe wth hy
pocrite spectacles, yet nowe (thanks be to
God) they be gonne to see wth thier owne
eyes. And as to why I geve howe this mat-
ter was possible to CDD and howe it is
not possible, is sufficientlye declared before

Master Hope

re to all them that lyke to loke.

more.

¶ Howebeit as for me: (though I be not bounde to it) I am content yet to proue, that God maye make the bodye of Chyſte to be in all places a ones. And because thys Pöſe Man couelcth that propoſicion wpyth the other: ſo wyll I do alſo. And I wyll proue therfor that **GOD** can make hys bodye be both in manye places at ones, and in all places at ones by þ þ he is almyghyte, and therfor can do all thyng.

freth.

¶ Howe is the good man in hys olde dreame agayne, and thynke: þ that God is called almyghtye, because he can do all thyngs. And then in dede it ſhulde follow that he were not almyghtye. for all thyngs he can not do, he can not ſaue: he unſaythfull he can not reſtoze byrgynne ones vpolared, he can not ſynne, he can not denye hym ſelfe. If thys mā's learnynge were allowed, than myght not God be called almyghtye, because there is ſomewhat þ he can not do. But they that are accuſtomed wpyth ſcripture, do know þ he is called almyghtye: not because he can not do all thyngs: but because there is no ſuperyour power about hym: but that he maye doo all that he wyll: and all that hys pleaſure

playeth the sophyster.

pleasure is maye he bring to passe. But he
hath no wyl nor pleasure, to make hys sone
a lyer, and to make hys scripture false and
yet notwithstanding he abydeth almyghtye
and maye do what he wyl. And euen as it
is impossible to stand wth the Idocrall of
the scriptures, wherein God hath declared
hys wyl, that the vnfaithfull shulde be sac-
rified (although at the fyrst God myghte haue
done it: if he had so moued) yf he wylle it is im-
possible the scriptures standing as they do,
that the naturall bodye of Chyest shulde be
present to our teth in the sacrament. And
as for our fapthe, it needeth not to haue hys
present in the breade. For he maye as well
eate him and drynke hym, through fapthe (p
is to saye, beleue in hym) though he conti-
nue still in heaue, as though he were as pres-
ent in the sacrament, as he was hangynge
on the crosse. But yet hys maistreship hath
left one thyng vnproued, and that is euen
the ppth of hys purpose. For though he had
proued (as he hath not) that God by hys al-
mightines myght make Chyests bodye in
many places, and in all places, and in the sac-
rament, yet I forgote to proue p God hath
so done. And therefore albeit I dyd graunte
hym

Master Hoze

hi as I wyl not þ he myght so do, yet the
of it doth not followe, þ he hath so done in
dede. for God may do many thyngs wher
he doth not. And therfore this Argument
dothe not proue his purpose. Now if he
do but thinke that God hath so done, I am
well pleased and wyl not put hym to þ pay
ne to proue it. for anone ye shall see hym so
untaungled in byars þ he shal not wete whe
re to be come.

Doze

¶ But yet this pange man goeth a
bout to proue this popnte by Scripture.
for excepte we graunt hym that popnte to
be true, he sayeth þ els we make the Angell
a lyer þ sayd, he is not here, and also þ els
we make as though Chyestes bodye in hym
assenspondyd not goo vp in the cloude in so
heauen from earth, but onelye hyd hym self
in the Cloude, and playeth boe pype and ta
cyed beneath still. Here in the ende he forget
teth hym selfe so fowle, þ whan he was a
ponge sophyster he wolde I dare saye, haue
bene full sope a shamed so to haue ouersent
hym selfe at Wyforde at a peropse. for ye
wote well þ thyng whiche he sayth, and
he muste therfore proue, is that the Bodye
of Chyeste can not be in euery place at once

playeth the sophister.

By no meane that God coulde make . And
the textes that he bringith in for the proue,
saye no further but that he was not in all
places at ones.

¶ There are two thynges disputed
betwene master Moore and me : the one ys
whether God ca make the bodye of Christ
in many places, and in the sacrament . And
thereto hys master syn ppe sayth yea . For
God is almyghtye and may do all thynges.
And I saye naye, and affyrme that God
is not called almyghtye because he may do
all thynges but because he may do all that he
wyll . And I say that he wyll not make
hys sonne a lyce, nor hys scripture false / &
p he can not do it, & yet abydeyth almyghtye.
The other thyng is thys, whether he haue
done it or not. For albeit I dyd graunt hym
that it were possyble , yet is he neuer the
nere excepte he eyther can proue that he
hathe done it in dede / or els thynke p God
hath so done it : For as I sayed God
can do many thynges which he doth not.
And the Controversye of thys doubte is
dycolued by the Aungell and Scripture
(which as Master Moore graunteth hym
selfe) proueth that he was not in all places

¶ at

After those

at ones, and therof it followeth, & **GOD**
hath not done it, althoughe it be possible. And
so is hys master shyppe at a poynte. For if
I shulde graunte it neuer so possyble, yet if
scripture proue it be not so in dede, then is
he neuer the nere hys purpose, but much the
further from it. And this is cut it & I sayd
before: it was not possyble to stonde wth
the p^{ro}uise of the scripture which we haue
receyued. And now hys master shyppe hath
graunted it hym selfe, which you may be sur
re he woulde not do, if he coulde otherwys
w^ode it. And here you may see how sore I
haue ouersene my selfe.

nowe.

GOD forbyd that anye man shulde
be the more prone and ready to beleue
this poynt manne in this greete matter, be
cause he sayeth in the begynnyng that he
w^oll bryng all manne to a Concord and a
unep^{er}tyne of Conscience. For he dyspryngly
menne to the worst kynde of dyspryngly
may be teupled / when he telleth vs as he
doth, that euerye man in this matter maye
w^othoute patell beleue whiche waye he list
ste. Euerye man maye in euerye matter
w^othoute anye counsell, soone sit hym selfe
at rest / yf he lyst to take that waye and

playeth the Coppyster.

So beleue as he lyke hym selfe / and care not
howe. But and if I wawe had bene sure
Saincte Paule wolde neuer haue shewed
that maner were in Perell of sicknes and
Death also, for lacke of dyscernyng Reue-
rently the Bodye of our **LORD** in that
Sacramente / when they came to receyue
hym.

¶ When Chryste shulde departe this
worlde and goo to his father he gaue his
Discyples a commaundemente that they
shulde Loue eche other. Savynge by this
shall all men knowe that ye are my Discy-
ples, ye ye Loue eche other / as I haue loued
you. This rule of charyty wolde I not
haue broken / whyche notwithstandinge is
often in Jeopardye amonge fawethfull fol-
ke. This thyng consydered / I thought it
necessaie to aduertise bothe parties to sa-
ue this Rule of charyty / and proued in the
fyrste chapyter of my treatise that it was
none Article of the ffayeth necessaie to be
beleued vnder payne of dampnacyn / and
therfore that they were to Blame that wol-
de be contencious for the matter. For yth
it is no Article of the ffayeth / they maye
lawfullye dyssente wythoute all Jeopery
It is dyss

from
Joan. 13;

Master Wore

Ove: And neade to breake the rule of charytee
but rather to receyue eche other lyke weakes
drectioun.

Thys I saye I proued in the fyrst cha
piter agaynst which master Wore maketh
no bulynes / and improueth it not. Wher
by you maye so one gather þ it is very true;
ffor els syth hys master shippe so labouryth
in these other poyntes, he wolde not haue
lefte þ vntouchyd you maye be sure. This
is the coorde that I wolde bypnyng them vn
to. And as to wychnge quyetnes of consyence,
I haue known manye þ hath sore bene
tortured wth it. And among al a certein master of
arte whych dyed in Oxforde, cōfessed vpon
hys death bed, þ he had wepte lyng in hys
bed an hundredth nyghtes wthin one yere
space be cause he coulde not beleue it. Nowe
if he had known that it had bene no necessa
ry article, what confort and quyetnes shulde
it haue bene vnto hym. Furthermore euery
man can not so quyet hym selfe, as master
Wore Imagineth. For ther are many that
thinke them selues no small foolys whiche
whan they haue receyued som foolyshe sus
persticion: ether by their owne Imagyna
tion or by beleuing theyr golleses gospel &
olde

playeth the sophyster.

olde wyldestales, by and by thynke the cons-
trary to be deadly synnes, and vterly forbid-
den by Chrystes Gospell. Als by examples
I knowe an house of Kelyggon, wherem is
a parson that thinketh it deadly synne to go
ouer a strawe yf it hve a crosse. And yf there
be vppon the pavement any painted ppyctur-
oz any Image grauen vppon a deade manns
grauie he wyll not treade vppon it although
he shuld go a foze long about. All that is this
but vayne supersticion wherwyth the con-
science is combyed & corrupted. Maye not
this be wed ouer wyth the worde of God,
shewing hym that it is none Artycle of the
fayth so to thynke, & then to tell hym that it
is not forbyden by the scripiture & yf it is no
synne? Nowe albeit hys conscience be so ca-
kered that the ruste wyll not be rubbed out:
yet wyth Gods grace, som other whome he
hath infected wyth yf same, may come agaya-
ne to Goddes worde and be cured full welles.
Wher shuld neuer haue bene able to quyet the
selfes. And lyke wyse there are some wiche
beleue as your superstycious hartes haue
informed them, and these can not quyet them-
selues, because they beleue that you haue
fetched yours doctrine out of Scripture:

After More.

But when it is proued to them, and they
them selues perceiue þ scriptur sayeth not
so, then can they be consente to thynke þ con-
trary, and Judge it no synne at all. And
as to mynynge S. Paule, surely pe take
hym wronge. for I wyl shewe you what
processe he taketh, and howe he is to be vnder-
stonde. But because it is not possible to
synnise it in fewe wordes, I shall deferre
it vnto the booke ende, and then I shall de-
clare hym at large.

More.

And what a fashyon is this to say
that we maye beleue if we wylle, þ there is
þ very bodye of our lord in hede, and then to
tell vs for a trowth, þ such a sayeth is impos-
sible to be true; for God hym selfe can neuer
bynne it about, to make hys Bodye to be
there.

More.

¶ If a man take the bare wordes of
Chrest, and of synplycypie be deceyued,
and thynke that hys very Bodye be in the
Sacrament presente to their tethe that eate
it, I dare not saye that he synneth therein,
but wyl referre the matter vnto Goddes
Judgemente, and yet wyl without doubt, I da-
re saye he is deceyued. As by example, if
a man deceyued by the Lychall sense, wote

playeth the sophyster.

He thynke that menne shulde preache to ffishes (as S. fr aunces dyd) because Chryste hadde hys Dyscyples / go preache to all creatures / yet wolde not I thynke þ he Synned therein . But wyll refarre hym vnto Goddes Judgemente. But yet I wene euery woman þ hathe anye wytte, wyll saye þ he was deceyued.

I am verye sure that the olde holy Doctours whiche beleued Chrystes bodye ^{Worsh.} and Bloude to be there / and so Taught othert to beleue, as by theyre bookes playnelye dothe apeare if they hadde thought eythere that it coulde not be theyre or that it was not there in dede / they wolde not for all the good in thys Woold haue wytten as they haue done . For wolde those holpe menne (wene you) haue taught that men be Bounde to beleue, that the verye Bodye and Bloude of **CHRISTE** is there / if they them selues thought that they were not bounde there vnto ? Wolde they make men honoure and Wooshypppe that thynge as the verye Bodye and Bloude of **CHRISTE** wh they the selues thought were not it. Thys gere is to chydlysh to speake of.

That

The sacrament oughte

1574

That the old doctours and faythfull
fathers so taught or thought as ye sayne
of them, is verie false. For. S. Austen as I
haue shewed, maketh whollie for vs. Besydes
that: there is none of the olde fathers
but they call it a SACRAMENTE, a
Mysterie and Mysticall Meate, whiche is
not eaten wyth toth or belye; but wyth eas
res and fayth. And as touching the honour
and worshyp done vnto it I say it is plaine
Idolatrye. And I saye: that he falsely re
porteth vppon the olde holy doctours. For
they neuer taught men to worshyppe it, nei
ther can he alleage one place in any of them
all: whiche wolde haue men to worshyppe
the sacrament. Peraduenture he may allea
ge me certeine newe fellows for hys pur
pose, as Duncce, Dorebell, Durande: & such
dasse whych by theyr doctryne haue decey
ued the worlde wyth dampnable Idolatrye
But I speake of the olde holy fathers and
Doctours, S. Ambrose, Hierome, Cypria
ne, Cirielle, Chrysostom, Iulgentius: and
suche other: These I say: do not teach men
to worshyppe it, and by that I dare abyde.
Of this poynte I am so sure that I wyl
ple it for a contrarie Argumente that by
natural

not to be worshipped.

Naturall bodie is not ther present. For yf
the holie ffathers before named had taken
this terte after the letter and not onely spi-
rituallie; then in theyr woordes they woulde
haue taught men to worshype it; but they
neuer taught men to worshype this sacra-
ment therfore it follo weth they take not the
terte after the letter, but onely spirituallie
Nowe do I prouoke you to seke a proue of
your purpose. Neuerthe es I wyl not de-
nye but that these holie doctours in dyuerse
places do call it his bodie; as Chrysste and
Paule do and so do we lyke wyse: and saie
also that this very body is ther eaten. But
yet we meane, that it is eaten wyth faythe
(that is to saie by beleuyng that his bodie
was taken for vs) and haue his body mo-
re in memoire at this Maunde then the
meate that we there ate. And therfore it
hath the name of his bodie: because the na-
me it selfe shulde put vs in remembraunce
of his bodie. And that his bodie is there
eaten, euen more (through fayth) then
the meate wyth the mouth. And so are they
also to be vnderstande.

¶ Yet one greate pleasure he doth vs, more
in that he putteth vs all at Lybertie, that
we

The sacrament oughte

we maye wythout parell of Dampnation beleue as we dyd before: that is to wete, þ in the blessed sacrament the whole substance of the breade and the wyne is transmuted and chaunged into the very body and blood of Chyyst, for yf we maye wythout parell of Dampnation Beleue thus, as hym selfe graunteth that we maye, then graunteth he þ we maye also wythout parell of dampnation beleue that he hym selfe lyeth, where he sayth the truth of þ beleue is impossible.

¶ 4th.

C The Beleuinge of this popnte is of it selfe not dampnable, as it is not dampnable to thynke that Chyyste is a verye stone or a Clowe, because the Lpccrall sence so sayeth: or if you beleue that you oughte to preache to fyshes and goo chrypten them another whyle, as ye do belles. And I assure you if there were no wors mischefe that ensued of this Beleue, then it is in it selfe I wolde neuer haue spoken agaynste it. But now there followeth vppon it dampnable Idolatrye. for through the beleue þ this bodye is there, men fall down and worshyp it. And thinkynge to please God, do dampnable synne agaynste hym. This I saye is the cause that I so earnestly wyttte agaynste it.

not to be woꝝshypped.

As to auoide the Idolatry that is committed
through it. Parte of the Germane do thinke
that hys naturall body is present in the sac-
rament / and take the wordes fleshlye / as
Marten taught them. But none of them
woꝝshyppet / for that Marten forbiddeth
both in hys wordes and woꝝkes / and so (bles-
sed be God) they auoide that Jeopardye
which thinge yf you wyl also graunte / and
publyshe but thys one pꝛoposicion, that it
ought not to be woꝝshypped / I pꝛemysse
you I wyl neuer wꝛyte against it. For the
is the Jeopardye taken awaye and then I
am content that your master shylpe thynke
I lye. But in the meane season I must thin-
ke that ye fulfill the worlde with dampna-
ble Idolatrye. And thus haue you also an-
swere vnto the concil upon / wherby ye are
kege out of the kinges graces beuke. For I
say in your way is no hurt / as lōg ye do but
euelye beleue the bare wordes of the text /
as S. Fraunces dyd : when he pꝛeacheth to
epishes. But if through the occasyon of thes-
e wordes / ye fall into the woꝝshyppinge
of it / then I saye y in your way is vndeu-
ted dampnatyon. And so is there grate
Jeopardye in your waye / and none at all in
ours

The Sacrament ought
to be used. For though he were there in deede, yet
doe not we synne, yf we woulde shyppe it not,
for we are not commaunded to waite
shyppe the Sacrament. But yf
he be not there, then doe
you damnable
Idolatry.



Of The con- secratyon of the Sa- cramente.

NOUE as for an d woul
ther Duplethesse of euerye
mans conscience this pong
man byddeth euerye Man
be bolde whether the bless-
ed sacramente be consecra-
te or unconsecrate (for though he most sprec-
ally speaketh of the wyne, yet he speaketh it
of both) & byddeth not care, but take it for
all, & vnblessed as it is, because the ppyrste he
sayth can not deccyue vs nor take from vs
the profyte of Chrystes institucyon, whether
he alter the wordes or leaue the al wordes
Is not this a wonderfull doctryne of this
ponge man? We knowe well all, & the ppyrste
can not hurte vs by hys ouersyghte or mas-
tyce, yf there be no faulte vppon our owne
partye, for that perfectyon that lacketh vps-
pon the Pryestes parte, the great mercy of
of

The consecracyn

of God as we truste of hys owne goodnes
 shalperthat. And therefore as holy Chrys-
 stoure sayth no man can take haring but of
 him selfe. But no wyl we see the thinge dy-
 sordered our owne selfe, by the Dyveste and
 Chyestes institucion broken yf we than we
 tynge we receyue it vnblessed and unconse-
 crated and are not worthy Chyestes institucion
 can be kepte and obserued or no, but rather it
 is as good without it as wth it, then make
 we our selues partakers of the faulte and
 lose the profite of the sacrament, and recey-
 ue it wth dampnacion: not for the ppeste
 faulte, but for our owne.

ffirth.

I had thought that no Turke woulde
 haue wrested a mans wordes so vnfa-
 fully: for he leaueth out all the pythe of my
 mater, for my wordes are these: I wyl shewe
 you a meane howe ye shall euer recey-
 ue it according to Chyestes Institucion: al-
 though the Dyveste wolde wyl howe it frō
 you. For ye meade to haue no respecte vnto
 the Dyvestes wordes wch mynistrith
 it. For yf ye remembre for what Intente
 Chyeste dyd institute this sacramente, and
 knowe that it was to put vs in remembra-
 nce of hys bodie breaking and bloudshedding
 that

of the sacrament.

that we myght geue hym thanks for it: and
be as sure of it through sayeth, accordyng to
hys promyse / as we are sure of the bread by
ratyng of it: if as I saye / yee remembere this
thyng for which intent onely the priest spea-
keth these wordes / then if the Priest leaue
out those wordes or yt therof / he can not hurt
you. For you haue already the effecte and fy-
nall purpose for the whiche he shulde speake this.
And agayne if he shulde w holpe alter them /
yet he can not deceyue you. For then ye be su-
re that he is a lyer / and though you see the
priest bypnyng you the wyne be cōsecrated, yet
neuer stycke at that. For as surely shall it
certify your cōscience and outwarde seruys
though he cōsecrate it not / so thou cōsecrate
it thy selfe: that is to saye / so thou knowe
what is mynte therbye and geue hym than-
kes / as though he made a thousand blessing-
es ouer it. And so I say that it is euer cō-
secrated in hys harte & beleueth, though the
priest cōsecrate it not. And contrary wyle if
they cōsecrate it neuer so muche, and thy cō-
secracyon be not bye / yt helpeth the not a-
nythe. For excepte thou knowe what is
mynte therby / and beleue, geuyng thanks
for hys Bodys breakyng and bloud shed

L bynne

The consecracyon.

Dynge it can not profytte the.

more.

Now where you say that if we see the thyng dysozdered by the Pryest, and Chyestes instructyon broken, and wetyng lyve receyve it, we make our selves partakers of the crime.

And yet.

And were that if the refozmacyō therof laye in our handes / then sayed you trouth, but syth this is wyrtē to pryuate parsons whiche maye not refozme this matter / and that the refozmacyon therof resteth onelye in the hande of your Dynce and Parlyament for the erroure cōsisteth not in the mpysozderynge of the matter by one Pryest onelye, but rather of the doctryne of them all, sayynge suche as God hath ligh tened) tot hese pryuate parsons I saye that your doctryne shulde sooner be the occasyon of an insurrectyon (which we labour to eschew) the any quytynge of them by Chyestes doctryne. And therfore syth there is another way to the woode / sawing all upryght, we wyll avoyde that perillous pathe. But when ye see Chyestes instructyō broken and the one kynde lefte oute vnto the laye peple, why are ye pattaker therof?

more.

Now be it as for hye beleue that
take th

Of the Sacrament.

taketh it no better but for bare breade and
wyne, it maketh him lytle matter cōsecratyō
or not, sayyng that the better it is cōsecra-
ted the more it is euer nouous to hym that
reccyueith it, hauyng hys cōscience cōbered
wth such an execrable heresye, by whiche
well appeareth that he putteth no difference
betwene the bodye of our lord in the blessed
sacrament And the cōmō breade that he ea-
teth at hys dīner. But rather he esteameth
it lesse. For the one yet I thynke or he bryn-
neth if he lacke a Dyrer. he wyll blesse it hym
selfe, as for the other he careth not whet her
it be blessed or not.

¶ What I reaken it more then bread
or wyne, I will shew you hereafter i declarig fyrth.
my mynd of. I. Paul vpon this sacramēt, & v-
pon the cōclusiō of this booke. And i þe meane tyme
so I will say no more but þe belieth me: &
as for theit blessingis & cōsecratyō profite
not me. excepte I cōsecrate it my selfe wth
myth in Chyestes bloud, & w geuynge hym
payse & thankes for hys inestimable good-
nes, to whō I was hys enemy, & cōsiled me
into hys fathet by hys owne death. Chys
cōsecratyōn muste I sette by, yf I wyll
haue anye profyte of hys death whiche the

The consecracyon

Sacrament representeth vnto me. And if I
my selfe do thus consecrate it, then shall I
be sure of the frute of hys death. And I say
ye agayne, that as the Popes do nowe vse
to consecrate it, it helpeth not the poore co-
mons of a ryche. For theyr consecracyon
shulde stonde in Preachynge vnto them the
Deathe of Chyeste, whiche hath deliuered
them out of the Egypte of Synne, and
from the fyre furnace of Pharao the De-
vell.

And as for there wagginge of there syn-
gers ouer it, and sayenge syre or seauyn wor-
des it. Latyn helpeth them nothyng at al.
For howe can they be lue by the meanes of
hys wordes, when they knowe not what he
sayeth? And as touchyng the dayly & com-
bread þat I eate at my dincr, whether I haue
a priest or not, I blesse it wyth my harte (as
not wyth my synners) & hartely geue God
thanks for it. For if I haue an hundred
priestes to blesse it, yet a not I excused there-
by. For excepte I blesse it my selfe, it profit-
teth me no more the if it were vnblessed. And
I blesse it my selfe, than I care not what the
priest prate. For as longe as I vnderstode him
not, it profiteth me nothyng. But I good faith

of the sacrament.

If wene the Bpshopes and their Proctour
 wote not what a blessing meaneth. Ther
 fore deare brethern harken to me. To blesse
 GOD is to giue him Praise and thanks To blesse:
 for hys benefyttes: To blesse a kynge or a
 Prince, is to thank hym for his kyndenes,
 and to pray to God for hym / that he maye
 longe reygne to the laude of God and wealth
 of hys cōmōs. To blesse a mā's neyghbour,
 is to pray for hym and to do him good. To
 blesse my breade or meate, is to geue GOD
 thankes for it. To blesse my selfe is to geue
 God thankes for the greates benefyttes that
 I haue receyued of hym, and to praye God þ
 of hys infinite goodes he will increase those
 gyftes þ he hath geuē me & fynnish his woꝝ
 kes which he hath begonne in me, vnto hys
 laude and prayse. And as touchyng this
 fleshe, to fulfyll hys will in it and not to spar-
 re it but scourge cutte and burne it, onelye
 that it maye be to hys honour and glōꝝe.
 This is the forme of blessing, and not
 to wagge two fingers ouer them. But a
 lacke of this blessing, our Bpshopes be ig-
 norant.

¶ But as for those that are good & faithfull
 bullfolke and haue anpe grace or anpe spar-

The myracles proue not
re of reaso in their heades, wylle I beleeve
thynk neuer be so farre oversene as in this
artycke of troueth wherof God hath him self
fetestyfyed by as many open myracles as
euer he testyfyed any one. Ito beleeue this yōg
man vpo hys barren reaso agaynst þe sayth
& reaso both of all olde holye wyrters ad all
good Chyrste people this xv. C. yeaeres.

As for þe myracles, I mayuell not as
them neyther may they make me the sooner
to beleue it. For Chyrste tolde vs before þe
such delusyōs shulde come, that if it were
possyble the very electe shulde be deceyued
by them. And S. Paull exhorteth vs to be
ware of such spynes & wonders. And ther
fore I do as Moyses teacheth me whē I
here of suche a wonder, the strayght I loke
vpon the doctryne that is annexed wyth it.
If it teach me to referre all the hōnoure to
God & not to creatures, & teach me nothig
but that wylle stonde wyth Goddes worde
then wylle I saye, that it is of God. But
yf it Teache me suche thynges as wylle not
stonde wyth hys worde, then wylle I deter-
myne that it is done by the deuill, to delu-
de the peple wyth damnable Idolatrye.

Allyen

Sept.

Math. 24

1 Cor. 13

Deut. 32

the presence of Chrystes body.

When Paule and Barnabas preached at Act. 24
Lystra & had done a miracle among them,
the pepole ranne and wolde haue done Sac-
crifice vnto the. But þe Apostles rāne amōg
thē & take theyr clothes / cryinge vnto them
spyz what do you? We are euē coruptible
men as ye are, and preache vnto you, that
you shulde leaue thys vayne superstycyon, &
worshyppe the lyuynge God, which made
heauē, earth, the sea and all that is in them,
& c. Here the Apostles refused such honour
and worshyp. And therfore I am sure they
wolde not suffer theyr Images to haue it.
Nowe when I see a myracle done at anye
Image / & perceyue that it byrgeth men to
þe worshyping of it selfe / cōtrary to þe facte
and doctryne of the Apostles. I muste nea-
des cōclude / that it is but a delusion done
by the deuell to decryue vs, and to bypnye þe
wrath of God vpon vs. Euē so I saye of the
sacramēt, syth the myracles þe are done by
it, do make me thynke otherwyse the scrip-
ture, wyll & cause me to worshyp it. I doubt
not but they are done by the deuell, to delu-
de the peple. Thou wylt perauēture saye, þe
God wyl not suffer hi to abuse þe sacramēt
of his body & bloud. Yes verely God wyll

L iiii sufferat

The myracles proue not

Math. 4

It and doth suffer it to see whether we wyl
be faythfull and abyde by his word or not.
And metuell not therof / for God suffered
hym to take vp the verye Naturall Bodye
of hys Sonne Chryste and set hym vppon
a pinnacle of the temple. And after he toke
hym vp agayne and ledde hym to an excea:
dinge mountayne. And therfore thinke not
but that he hath more power ouer the sacra
ment then he had ouer Chrystes owne bodye
And therefore whan they tell me, lo here is
Chryst; lo there is Chryste (as Chryste pro
phesied) lo, he is at thys altare. lo, he is at p
I wyl not beleue them.

Act. 5:

Nevertheless yf I shulde graunte that
all the myracles which were done and ascri
bed vnto the sacramente, were verye true mi
racles & done of God hym selfe (as I doubte
not but some of them be true) yett ther vppon
it doth not followe that the sacrament shuld
be the verye naturall bodye of Chryste / for we
haue euident shewes that certeyne persons
haue bene deliuered from bodelye dyscaises
through the sacrament of baptisme / And yett
the water is not the holy ghost / nor the verye
thyng it selfe wherof it is a Sacramente.
The shadowe of Peter healed manye / And
ys

the presence of Chrystes body.

yet was not that shadowe Peters owne
person. We reade also that napes and had
rachers were caried from Paule vnto the
that were sycke and possided with vncleane
spyzits and they receaued theyr health. And
yet it were neuertheles madness to thynke þ
Pauls bodye hai bene actually or natural-
lye in those thinges. And therefore this is
but a very weake Reason to Judge by the
Miracles the presence of Chrystes Bodye.
And surely you myght be ashamed to make
so slender reasons. For God maye woork
miracles through many thinges which are
not hys naturall bodye. And as touchinge
the olde doctours whome you sayne to ma-
ke with you, and the truth of your opynion
which you say hath bene beleued of all good
Chrysten people thys .xv. C. yeres, is suffi-
ciently declared before, and proued to be but
a pointe of your olde poe tyre.

Actus.

Doctour bar

nes dyd gratyouslye escape

After Moyses handes.

Don.



And also Fryze Barnes, albeſt that as ye wote well he ys in manye other thinges a Brother of thys yōg mans secte: yet in this heresye he soze abhozreth hys heresye: or els he lyeth him selfe. For at his last being lyer, he wrote a letter to me. Wherin he writteth that I laye that heresye wrongfully to hys charge. And sheweth hym selfe so soze greued therewith, & he saith he wyll in my repoch make a booke against me. Wherin he wyll professe & proteste hys sayth concerning this blessed sacramēt. But in the meane season it well contenteth me: that fryze Barnes beinge a mā of more age and more ripe discretion, and a doctour of divinitie, and in those thinges better learned then thys yonge mā is, abhozreth thys yōg mannes heresye in this point, as well as he lyeth hym in many other.

Fryze

The more your master shyppe prayseth Doctour Barnes, the worse men maye lyke your matter. For in many pointes he dothe condempne your damnable doctryne: as in hys bouke appereth. And therfore & suche credence

dyd graciously escape.

crede[n]ce must be geuen to hym, then moche
the lesse wyll be geuen to you. But paradiu-
ture you wil say, & he is to be beleued in this
pointe: although he erre in other. Therunto
I answer, that yf you wyll consente vnto
hym, I wolde be well apayed and wyll pro-
myse you to wyte no moze in that matter.
For in this we both agree, that it ought not
to be worshypped, yea, and (blessed be God)
all the other whome you call heretikes. And
so both of vs do auoyde & Idolatrye which
you wyth so great daunger do daylye com-
mitte. And therefore yf you follo w hys lea-
ning, then am I content that you dysse[n]tre
me. For let it not be worshypped, and think
as you wyll, for than is the parrell paste. And
yth we agree in this pointe, doubte not but
we shall soone agree in the residue, and ad-
mitte eche other for faythfull Brothers.
And where your Master shyppe sayth, that
he wrote you a Letter, protestinge that you
saye that Hereis wrongfullye to hys Char-
ge. I thynke it was moze Mysdome for
hym, & wyse to haue wytten to you, then or-
nes to haue come hym selfe and tell you of
it. For it was playnlye tolde hym, that
you had conspyred hys death, and that note
withstanding

Doctor Barnes

withst[an]dinge hys saue conduite you were
minded to haue marttered him, and for that
cause he was compelled both beyng here, to
kepe him selfe secretelye and also pryuelye to
departe the realme.

And blessed be God you haue suffi-
cientlye publyshyd your purpose in your an-
swere ag[ain]ste wyllyam Tyndall, wherpe
saue, th[is]e you might lawfully haue burnt hi
Here men maye see how partlyallye you are
addict[ed] to oure Prelates. And howe
prone ye were to fulfill the[ir] pleasures, con-
trary to our Princes prerogatyue Royall.
And thanks be to God which gaue you such
grace in the syght of our soueraine Lord,
that he shortly withdrew your power. For
els it is to be feared that you wolde further
haue proceeded ag[ain]st hys graces prerogaty-
ue, which thyng, whet[he]r it be treas[on] or not,
let other men despyne. But thus I dare saue,
th[is] it is printed and publyshyd to our prin-
ces great dishonour. For what let aned mā
maye in tyme to come trust to his graces sa-
ue conduite or come at his graces instaunces
or requestes, y[et] not onelye the spirytualtye
(whiche of their professyon relyste hys pre-
rogatyue) but also a laye Man promoted to
suche

dyd gratyously scape.

Suche preeminence by his graces goodnes, dyd
reprejume so to depresse his prerogatyue &
not onely to save, but also to publish, it im
prente that notwithstanding his graces sa
lueconduyte, they myght lawfully have bene
hym.

But here he wold say vnto me as he doth
in his booke, that he had forfayted his salue
conduyte and therby was fallen into his en
emyes hands & here vnto I, and wille, that
thys your sayinge is but a vayne glose, ffor
I my selfe dyd reade the salueconduyte that
came vnto hym, & which had but onelye thys
one condycion annexed vnto it, that yf he came
befoze the taste of Chrysm as then next
ensuinge, he shulde haue free libertie to de
parte at his pleasure. And thys condycion I
knowe was fulfilled. How shulde he then
forfayte his salueconduyte? But Wher
Wher hath learned of his masters, our pre
lates (whose portraiture he is) to depresse our
princes prerogatyue, that men ought not to
scape any promyse with hereticks. And so
his salueconduyte couide not saue him. As
though the kinges grace myght not admitte
any man to go and come freely into his gra
ces realme, but y he muste haue leave of our
prelates

Doctour Barnes

prelates. For els they myght laye hereby ag-
ainst the parson, and so slaye hym, contras-
ry to the kinges saluetoconduit, which thinge
all wyle men do knowe to be prejudycall to
his graces prerogative royall. And yet I a-
sure that of all the tyme of hys being here,
you can not accuse hym of one cryme, albeyt
(vnto your shame) you saye that he had for-
fayted hys saluetoconduit: These wordes had
bene very extream and woorthye to haue bene
loked vppon although they had bene wyrtē
by some presumptuous prelate. But that a
laye man so highly promoted by hys prince,
shulde speake them and also cause them open-
ly to be publyshed amonge hys graces coun-
cils, to deieate the estimation of hys royall
power, doth in my mynde deserue correction
Notwithstanding I leaue the iudgemente
and determination, vnto the discretio of his
graces honourable counsell.

Wozt

¶ And as for that holy prayer that
thys deuoute yong man (as a newe Chrys-
t teacheth all hys congregacion to make at the
receyuing of this blessed sacrament) I wyl
not geue the paringe of a peate, though it we
re moche better then it is, pullynge awayne
the true fayth (as he doth) from the Sacra-
ment

byd graciously escape:

ment: Howbeit it has prayer there is so
Deuiled, Denied, and Dainted wth Laz-
rute and Studyt that I truste eury good
CHRISTIAN woman maketh a mo-
re better Prayer, at the Tyme of her how
well by ffaithfull Affection and by Gods
good Inspiracyon Sodenly. ffaith is an
inmeate Master to teach vs what we shul
Praye at the Receyvinge of the Elected
Sacramente, when he wyll not knowledge
as it is, but take Chrystes blessed body for
nothyng but bare breade, and so lyke straze
the receyving of the blessed Sacrament
he forseth litle wher it be blessed or not.

¶ Wher he Dyscommendeth my
Prayer and saythe / that I am an unmeete
Master to teache men to praye, seynge I ka-
ke a way the true faythe from it, and sayeth
that euery woman can make a better when
she receyvethe the SACRAMENTE
I wolde to GOD that Euerye Woman
were so well Learned that they could Tea-
che vs bothe. And surely I intended
not to prescrybe to all Wenne that Prayer
myselfe, but hoped to helpe the Ignorante,
that they myght eyther Speake or saye tho-
se Wordes (or els) Takynge Occasyn of
them

steph

Doctor Barnes

them to saye some other, to the laude and
prayse of God. And as for your sayth (wh
you call y^e tru sayth) must I needs impro
ue. ffor it wyll not stode wth the true texts
of scripture as it plainly appeareth. But
to the sayth in Chrystes Bloude, I exhorte
all men and teach them to eat hys bodye wth
sayth (and not wth teth) whiche is by ha
uynge hys death in cōtynual remembraunce
and dygestynge it into the bowels of the sou
le And because you so improue my pray
er, to cōclude my answer agaynst you, I will
rehearse it agayne. And lette all men iudge
betwene vs. Blessed be thou moste deare ad
merciful father wth of thy tender fauour &
benygnytie, notwithstandinge our greivous
enormities cōmytted agaynst the, vouch
sauedst to sende thyn owne deare Sonne
to suffer most vyle death for oure Redemp
cion.

Blessed be thou Chyist Jesu our Lorde and
saupour, whiche of thyn haboundant p^{er}ty
consyderyng our Miserable state, wth pl
yr gylt tokst vppen the, to haue thy most
innocent bodye broken and bloude shedde, to
pouge vs and washe vs whiche are laden
wth iniquité. And to crucifye vs therof
hast

Here endeth the answer

hath left vs not onely thy worde, which may
instructe our hartes; but also a visibie token
to certifie even our outwarde senses of this
greate benefite, that we shulde not doubte
but that the body and frute of thy passyon a
re ours (through ffaith) as surely as the
heade, whych by our senses, we knowe that
we haue withyn vs. Blessed be also þ spirit
of veritie, whych is sent from God our fa
ther, through our sauour Chyste Jesu, to
lyghte our darke ignorance, and leade
vs through ffaith into the knowled
ge of hym whych is all verite.

Strengthen we beseeche the, our

feaple nature, and increa

se our ffaith; that we

maye prayse God

our moost mer

cyfull fa

ther

and Chyste hys sonne

our Sauoure

and Redea

mer.

A M E N.

AM

A Comparyson betwene the Paschall lambe and our Sacrament.



Now we shall shewe
lye expresse the pyth of our
matter and borrowe the fi-
gure of the paschall Lambe,
which is in all poyntes
lyke vnto it. That the offe-

ringe of the paschall lambe dyd signifye the
offeringe of Chrystes Bodye, is playne by
Pauls, which sayeth. Chryste our Paschall
Lambe is offred vp for vs. When the chy-
ldren of Israell were very sad and heuy for
their sore opprestion vnder the powr of Pha-
rao (for the more miracles were shewed, the
woyle were they handeled) God sente vnto
them by moyses, that euery household shuld
kyl a Lambe to be a sacrifice vnto God, &
that they shulde eat him wpth theyr staues
in theyr handes, their loynes girded, and shou-
les vppon theyr feate: euen as men that we-
re going an hastye Journey. Thys Lambe
muste they eat hastelye and make a Myrrour

2. Cor. 5.

lambe and our sacrament.

maundye. Now because they shulde not
saye that they could not be merye for their
oppresio, and what coude the lambe helpe
them: he added gladd tydynges vnto it as
sayed. **This is the passinge by of the lorde.**
Whiche this night shall passe by you & slee
all the firste begotten within the Lande of
Egypte, and shall deliuer you oute of your
bondage, and byringe you in to the Lande
that he hath promysed vnto your fathers.
Marke the procelle and conuepaunce of
this matter: for euen lyke wyse it is in our
Sacrament. The Apostles were sadde
and heauy, partly consydeyringe the lōta-
ge of synne, wherewith they were oppressed/
and partlye because he tolde them that he
must depart fro the, in whō they did put al
their hope of their deliuerance. Whyles
they were in this heauines, Christ thought
to confort them and to geue them the scale
of their deliuerance, and toke in his hand
bread, blessed it, and brake it, and gaue it to
his disciples, saynge: **This is my bodye**
which shalbe geuen for you. For this night
shall the power of Pharaos the Deuel be
dystroyed, and to morowe shall you be de-
liuered from the Egypte of synne: and

Joan. 8

¶ y shall

I comparyson betwene the Paschall
shall take your Journey towards that hea-
uenly mansion whych is prepared of God
for all that loue hym. Now compare them
together.

1. **T**he Paschall Lambe was institute and
eaten the nyght befoze the Chyl dren of Is-
raell were in dede deliuered from Egypte:
Likewyle was the sacrament institute ad
eaten the nyghte befoze we were deliuered
from our synnes.

2. **T**he Paschall Lambe was a verye La-
be in dede: And so is the Sacramente verye
breade in dede.

3. **T**he Paschall Lambe was called the
Passing bye of the Lord, which destroyed
the power of pharao, and deliuered them.
The sacrament is called the body of the lord
which destroyed the power of the deuyl
and deliuered vs.

4. **A**s many as dyd eate the Paschal Lam-
be in faythe, were verye merry and gaue God
greate thanks. For they were sure the next
daye to be deliuered out of Egypte. Like-
wyle as many as dyd eate this sacrament
in fayth, were merry, and gaue God greate
thanks, for they were sure the next day to
be deliuered from theyr synne.

Ther

Lambe and our sacrament:

They that dyd not eate the Paschall la-
mbe in fayth, could not be mercy. ffor they we-
re not sure of deliuerance fro the power of
Pharao. They that dyd not eate thys Sa-
crament in fayth, could not be mercy: ffor
they were not sure of deliuerance from the
power of the Deuell.

They that beleued the word of the lord,
dyd more eate the passinge bye of the Lorde
which shulde deliuer them, then they dyd the
Lambe. They that dyd beleue the word of
the Lorde, dyd more eate the Bodye of the
Lorde which shulde be geuen for theyr deli-
uerance, then they dyd the bread. ffor that
thyng doth a man most eate, that he moost
hath in memory, & most reuolucth in mind:
as appeareth by Chryst. John. iiii. I haue
meate to eate that ye knowe not.

They that beleued not the next daye to
be deliuered from Egypte, dyd not eate the
passing bye of the lord, although they eate the
Lambe. They that beleued not the next daye
to be deliuered from synne, dyd not eate the
Bodye of the Lorde, although they eate the
bread.

The chyl dren of Israell were but one

and is now

A comparyson betwene the Paschall
nes deliuered from Egypte not wth the ma
dyng: they dyd euer yeare eate the Lam
be: to keape that fact in perpetuall remema
braunce: But n^o Chyyst bought and redea
med vs but on^{ce} for all, and was offerd &
sacrificed but on^{ce} for all, though the Sa
crament therof be Daylye broken amonge
vs, to keape the Benefytte in Continuall
memo^{ry}.

As many as dyd eate the Paschall La
be in faythe and beleued Gods wo^rde as
to wching they^r deliuerance from egyp^te
were as sure of they^r deliuerance th^{ro}ugh
faythe, as they were sure of the Lambe by
ratinge it. As many as do eate thys sacra
ment in faythe and beleue G^od^s wo^r
de as to wching they^r Deliuerance from
Sinne, are as sure of they^r Deliuerance
th^{ro}ugh faith: as they are sure of the bread
by ratinge it.

10 As many as dyd eate of that Paschall
Lambe: dyd Magnifye th^{er} G^od, testifi
fyinge that he enelye was the G^od Al
myghty: and they his People stickinge to
hym: to be deliuered by his Power from
all daunger. As many as do eate of thys sa
crament: do magnifye th^{er} God, testifiyinge
that

Lambe and our sacrament.

that he onelſe is the **GOD** Almighty; and
they hys People ſticking by hym to be Del
iuered by his Power from all daunger.

When the Iſraelites were deliuered
from Egypt; they ate neuertheleſſe the
Paſchall Lambe, whiche was ſtyll called
the paſſinge by (becauſe it was the remem
brance of the paſſinge Bye of the Lorde)
and hartely Reioyced, offeringe hym Sas
crifice, and knoweledginge with Infynite
thankes that they were of the fellowſhip
of them that had ſuche a merciful God.

Nowe Chryſtes electe are deliuered from
Sinne, they ate neuertheleſſe the ſacramēt
whiche is ſtill called his Bodie that ones
Dyed for their deliuerance, and hartely
Reioyce, offeringe to him the Sacrifice of
Praiſe and knowledge with Infynite thā
kes that they are of the fellowſhippe of
them that haue ſuche a **MERCIFULL**
God.

The Paſchall Lambe (after their deli
uerance beinge yearly eaten) brought as
moche **Myſte** and Joye vnto them that
dyd eat it in faythe, as it dyd to there Fa
thers whiche felte Pharaos furye, and we
are not yet deliuered, for they knewe righte
well

The mynde of Paule vpon the .x. cap.
well that excepte God of hys mercy and
wonderfull power had so deliuered them
they shulde also them selues haue bene bound
in the Lande of Egypte and vnder that
wicked Prince Pharaon of which bondage
they greatly reioysed to be ridde alreadye, &
thanked God hyghly, because they found the
selues in that plentuous lande wher God
prouyded for them. The sacrament wher
after our deliuerance, is yearly and dayly
eaten / byngeth as moch myght and Joye
vnto vs that eate it in faythe as it dyd to þe
Apostles which were not yet deliuered. for
we knowe ryghte well, that excepte God of
his mercy, & through the blood of his sonne
had so deliuered vs, we shulde also our selues
haue bene bound in the Egypte of synne
vnder that wicked Prince the deuell / of whiche
bondage we greatly reioyse to be rydde al
ready, and thanke God hyghly because we
fynde our selues in the state of grace, and ha
ue receyued through faythe the spiryts frutes
and taste of the spirite, which testifyeth vnto
vs that we are the childe of God.

This maundye of remembraunce, was
it that Paull receyued of the LORD and
deliuered

of the first Epyſtle to the Corin-
thians directed to the Corinthians in the xi.
chapter. For though he bore one pro-
perty and ſymple of the Sacramente
in the .x. chapter / whiche in my mynde ma-
keth neyther wyth vs nor agaynſte vs / al-
beit ſome thynke that it maketh whole for
the expoſycion of Chryſtes wordes, this
is my bodye. But in my mynde they are
deceyued. For the occaſyon wherbye Paule
ſpake of it in the tenth Chapter / was
this. 1. Cor 20

The Corinthians had knowelinge
that all meates were indyfferēt, & whether
it were offered to a Jdell or not, & if meate
was not the worſe, & if they might lawfully
eate of it / whether it were ſolde the in a
ſhambles / or ſert: before the when they dy-
ned or ſouped in an unſaythfull māns houſe
aſkynge no queſtyōs: excepte ſome man dyd
tell the if it was offered to an Jdell, and the
they ſhulde not Eate of it / for offendynge
hys conſcience that ſo tolde them (albeit
they were els free / and the thyng indy-
fferent) this knowlede becauſe it was not
annexed wyth charytie, was the occaſyon
of greate offendynge.

For by reaſon thereof they ſette downe

¶

ne

The mynde of Paule vps the .x. cap.
we amonge the **GENTILES** at their
feastes: where they dyd Eate in the Ho-
nour of theyr Idolles, and so by that mea-
nes dyd not onely wounde the Consci-
ences of theyr weake Bretheren, but also com-
mitted the moost detestable sinne of Idola-
trye in verye dede.

And therfore **SAYNT PAUL**
sayde vnto them. **MY DEARE Bre-**
theren, flee from worshyping of **IDOLLES**.
I speake vnto them whyche
haue Wyllection. Judge ye what I
saye. Is not the **CUPPE** of Blessyn-
ge whyche we Blesse: the fellowshyppe
of the **BLOODE** of **CHRISTE**?
Is not the **BREADE** whyche we Brea-
ke, the **FELLOWSHIPPE** of the
BODIE of **CHRISTE**? for we
though we be Manye, are yet one Breade
and one Bodie in as moche as we are parta-
kers of one breade.

CHRIST in this place dyd call him
selfe brede and he also called the Breade his
Bodie. And there **PAUL** calleth vs
breade and he also calleth the breade our Ba-
p-
pe.

Now

of the first Epyſtle to the Corin.

Nowe maye you not in anye wyle thynke
he oz Underſtande **PAUL** / that he in
this **PLACE** ſhulde Dyrrectelye and Di-
ſtinctelye Expounde **CHRISTE** oure
SAMOUR and Redeemers myn-
de.

And that the Uerpe Expolytion of
CHRISTE oure **SAMOUR**
and **REDEEMERS** Wordes, when
he ſayd: Hoc eſt corpus meū, that is to ſay/
Thys is my Bodye: ſhulde be as moche
to ſaye and to Underſtande as that it was
the **FEALDUSHAPE** of his Bo-
dy, as ſome, reaſon maye ſaye: whyche ſea-
kyng the Keye in thys Place of the Helye
Apoſtle Saint **PAUL**, Locke and ſhut
te them ſelues ſo faſte in that they can finde
no waye by all the witte oz learnynge that
they haue howe to gete out agayne.

And therfore I ſaye ones agayne, I
wolde haue all faythefull Chryſtians,
Earnestlye to ſtudye to Underſtande
CHRISTES woordes arighte and
to take the accordis to **CHRISTES**
meanynge.

The mynde of Dauid bpō the x. chap.

For Chyrist spakethole wordes of hys owne body, whiche shulde be geuen for vs, but the fellowshipp of Chyristes bodye (or cōgregaciō) was not geuen for vs. And so he mente not as Dauid here sayeth, but mete hys owne bodye. For as Dauid calleth the breade our bodye, for a certeyne propertye, euen so dath Chyrist call it hys bodye, for certeyne other propertyes. In that the breade was broke, it was Chyristes owne bodye: sygnifyng that as that breade was broke, so shulde hys bodye be broke for vs. In þat it was dystributed unto hys dysciples, it was hys owne bodye, sygnifyng þat as verely as that breade was dystributed unto the, so verely shulde the death of hys bodye, and frute of hys Passiō, be dystributed to all faythfull people. In that the breade strengtheneth our bodyes, it is hys owne bodye, sygnifyng þat as our bodyes are strengthened and sōfited by breade, so are our soules by the fayth in hys body breaking. And lyke wyse of the wyne, in þat it was so dystributed cōforteth vs & maketh vs mery. Furthermore, þat breade and wyne haue a other propertye, for the which it is called our bodye. For in that the breade is made one breade

of the fyrst Epyſtle to the Corin:

breadye / of many graynes or cornes, it is oure
bodye / ſygnifyng that we / though we be
manye / are made one breade / þ is to ſay: one
bodye. And in þ þ wyne is made oure vjnyng
of many grapes, it is oure bodye / ſygnifyng þ
thogh we are many / yet in Chyſt & throught
Chyſte / we are made oure bodye & members
to eche other. But in thys thyng / Paule
and Chyſt agree. For as Paule calleth the
breadye oure bodye / and vs the breade (becauſe
of thys propertie that it is made one of
many) euen ſo dothe Chyſte call it hys bod-
dye / becauſe of the propertyes befoze reher-
ſed. Furthermore in thys they agree / that
as Paules wordes muſte be taken ſpyry-
tually, for I thynke there is no mā ſo mad-
de / as to Judge that the breade is oure bodye
indeede / although in that propertie it repre-
ſenteth oure bodye. Euen ſo muſt Chyſtes
wordes be vnderſtonde ſpiritually / þ in tho-
ſe propertyes repreſenteth hys very bodye.
Nowe when we come togeth-er to receyue
this breade, the by the receyving of it in the
cōgregacyon / we do openlye teſtyfy þ we al
whiche receyue it / are one bodye / prof-ſyng
ge one God / one fayth and one Baptyme
and that the bodye of Chyſt was broken

The mynde of Paule vpon the .x. cap.
and his bloude shedde for remyssiō of our
synnes. Nowe syth we so do, we maye not
acōpanye nor sytte in the cōgregacyō of fel-
lou shyppe of the that offer vnto Idolles
and eate befoze them. For as Paule saythe
ye cā not drynke the cuppe of the lord and
the cuppe of the deuels: ye can not be parta-
kers of the table of the lord and of the table
of the deuells.. I wolde not þ you shulde
haue fellowshippe with deuels. The heys
then which offered vnto Idolles, were the
fellowshyppe of deuells, not because they
eate þ deuils body or drake þ deuils bloude
but because they belued & put their cōfide-
ce in the Idoll or deuell/as in their God, and
all that were of that sayth, had their cere-
monies, & gaue hartly thanks to their God
with þ feaste & hygh they kepte. They came
to one place and brought their meate befoze
the Idoll and offered it. And with their of-
ferynge gaue vnto the deuell godly honour.
And then they satte downe and eate the of-
feryng to gether, geuing praple and thākes
vnto their God, & were one body & one
fellowshyppe of þ deuell/wh they testyfy by
earynge of þ offerynge befoze that Idoll.
Now dothe S. Paule reprehensive the Cor-
inthians

Of the first Epyſtle to the Corin.

synthpans for bearynge the gentyles com-
payne in eatinge before the Idoll. For they
knowe that the meate was lyke other mea-
te. And therfore thought them selves free to
eate it or leaue it. But they perceyued not þ
that cōgregacion was the fellowshyppe of
deuelles whiche were there gathered (not
for the meates sake) but for to thanke, and
praple the Idoll their God in whome they
had their cōfydence.

And all þ they assembled and did there
eate, and did openly testyfy þ they all we-
re one body, professinge one saythe in their
GOD that Idoll: so .S. Paule did shar-
pely rebuke them, for becauſe that by their
eatinge (in that place and fellowshyppe)
they testyfyed openly that they were of þ
deuelles bodye, and reioysed in the Idoll
their God, in whome they had fayth and
cōfydence. And therfore sayth Paule þ they
cā not both drinke the cuppe of the Lorde
testyfyng hym to be their God in whome
onely they haue trust and affyaunce, and þ
cuppe of the deuell, testyfyng the Idoll to
be their God and refuge.

Here you maye note that the meate and
the eatinge of it in this place and fellow-
shyp

shyp

The mynde of Paule vpon the .x.

Shyppe, is more then the common meate ad
eatinge in other places. For els they might
launtully haue drōke þ̄ deuels cuppe w̄th
the one daye, & þ̄ cuppe of the Lord þ̄ nexte
daye with hyis discyples. What was it mo
re. Merelye it was meate, which by the eat
yng of it in that place and fellowshippe,
did testifye openly vnto all men, that he was
their God, whose cuppe they dranke, and
before whome they ate, in that fellow ship
pe, and so in their eatinge they prayesed and
hououred the Idoll. And therfore they þ̄
had their truste in the lyuinge God, and in
the bloude of his sonne Chyste, might not
eate with them.

And lyke wise it is in
the sacrament, the breade and the eatyng
of it in the place and fellowshippe where
it is receiued is more then common breade.
What is it more? Merelye it is breade, w̄ by
the eating of it in that place and fellow ship,
doth testifye openly vnto all men, that he
is our very God, whose Cuppe we drinke,
& before whome we ate in þ̄ fellowshippe
and that we put all our assurance in him, &
in the bloude of hyis sonne Chiste Iesu ge
uing God all honour and infinite thanks
for hyis greate loue wherewith he loued vs

of the fyrst Epistell to the Coz.

as it is Testified in the bloude of hys sonne
which was shedde for our sinnes. So that
in this place and fellowshipe maye no mā
eate nor drinke with vs, but he that is of our
faythe and knowledgeth the same God that
we do. As by example. If a man were wel
Beloued amonge hys Neighbour (al-
beit he haue some enemies) and were long
absēt from hys frendes in a straunge coun-
trei, when he were come home his Neigh-
bours that loued him wolde greatly reioyse
and parauenture wolde bye a capon or an o-
ther pece of meate to geue him his welcome
home and gette the to some honest mannes
house or to a tauerne, and make good chere
together to testifie openly that he is welco-
me hom, and that they all which are at that
banquet reioyse of hys coming home. Now
I saye, that this banquet is moze then an o-
ther meate, for at this Banquet hys enemy-
es maye be loth to come, because they can
not reioyse at his comming home, and ther-
fore can not make good chere amonge them,
testifyinge that he is welcome home, but
rather abhorreth the meate and drinke that
is there eaten because they hartely do not
fauoure the parson for whose sake it is pre-
pared

The mynde of Paule vpon the. x. cap.
pared. Notwithstandyng if a capons legge
were reserued for one of his enemyes & af-
terwarde geuen him when the banquet was
re done he might lawfully eate it. For the it
were but bare meate / such as he eateth at
home. And likewise the enemyes of Chyste
do beleue not that they haue remissio of syn-
ners through his bloudy sheadinge, can not re-
ioyse of his body breakinge. And therefore
can not make good there amonge them. But
if any be reserued after the maundy he may
lawfully eate it, for it is but breade. And
his louers that are there present do rather
come thither to geue him his welcome home
the for that meate, & they more eate his wel-
come home, then the meate.

But if anye of his enemyes fortune to
be there they eate onelye the meate, and not
his welcome home. For they reioyse not
at his commynge home. Likewise the
faithfull that are there present do rather
come thither to reioyse in the savinge of his
bodye breakinge / then in breakinge of eas-
yng of the breade or meate. But if any
of the unfaithfull fortune to be there / they
eate onelye the Breade, and not his Body
breakinge. For they reioyse not at his Body
dyng.

of the first Epyſtle to the Corin.

bye breaking, Where peradventure ſome wold
ſuppoſe that I were contrary to my ſelfe.
For before I ſayde, that it was more then
meate that was eaten at the gentiles feaſtes,
and more than meate that was eaten at my
Neighboures Welcome Home, and more
then Bready that is Eaten at the Receiuing
of the ſacrament of the body and bloude of
Chryſte. And now I ſay that if a mans ri
nempe be there, he eateth onely the meate and
not the welcom home. And lyke wyſe the vn
ſaythfull eateth only bread and not the body
and bloude of Chryſte. How may thoſe wo
des ſtande together? I anſwere, that they ea
te but onelye Bready or meate that profiteth
them, but in dede they eate more to the harme
de raunce and euen their owne dampnation.
For they that dyd eate in the fellowſhippe of
Gentyles, dyd but onelye eate the meate to
their proffit but in eating theyr meate, their
facte dyd openly teſtifye, that they honoured
that Idol for their God (although their har
te were other wyſe) wherein they committed
Idolatrye. And beſydes that, they wounded
the conſciences of their weakke brethren, and
ſo ſynned againſte God.

Beſydes that, he that enuieeth hyſs high

is

hous

1. Cor. 10

4. Joan. 3

The mynde of Paule vpd the .x. Cha.
boure and cometh to that banquet, eateth
but onely the meate that profiteth hym; not
withstanding in his owne harte he eateth p
râcoure & malice of his mynde to hys grea
te greuaunce, whē he seeth them so reioyle.
And of his owne comapanions whiche are
also these mans ennemyes he doth purcha
ce him selfe hatred, because w hys facte he
testifyeth that he loveth hym, although hys
harte be other wyse, and of God shalbe con
dempned. ffor he that hateth hys brother
is a murderrer: furthermore he that is vn
faithfull and cometh to the maundy, eateth
but onely the breade that profyteth him, not
withstāding he eateth besyde that hys owne
dampnation, because he beleueth not that
body of our sauour whiche the sacramente
representeth is broken for hys synnes, and
his bloude shedde, to walsh them awaye.
This I am compelled to doo, to stoppe the
chaterig mouthes of sophisters, albeit to the
that, I sober it had bene ynough to haue say
de, they eate onelye bread, and not the bodye
breaking & cet. ffor they ryght well vnder
stande it by the contrarpe Antithesis, and
know that he ment not by that (onely, that
he shulde eate the Breade and nothyng els
but

of the fyrst Epistel to the Cor.

but onely Breaue: but that I ment by this
woorde(onelye)that he shulde eate the brea-
de without the body/ And so lyke wyse in o-
ther examples. Thus haue we sufficiently
declared Paules minde in the .x. Chapter.

In the .xi Chapter Paule maketh moch
mention of the maundye and describeth it **1. Cor. 11**
to the vttermooste. ffirste(he sayeth)when
ye come to gether in one place/ a mā can not
eate the Lordes souper. ffor euer ye man be
gumeth afoze/to eate his owne souper/ and
one is houngeye and an other is Drunken.
Haue ye not houses to eate and drynke in?
Or els dyspise ye the congregation of God
and shame them that haue not? What shall
I saye vnto you?shal I praise you? In this
I prayse you not. Paule dyd instructe accor-
ding to Chrysostes minde, that the Corinthi-
ans shulde come together to eate the lordes
souper. Which lyeth not so moche in the car-
nall eating as in the spirituall: and is great-
ly despyred to be eaten/ not by the houngey of
the body but by the houngey of the faithfull
harte. Whiche is greaue to publyshe the
Prayse of the Lord: and geue hym hartye
thanks/ and moue other to the same / that
of many/prayse myghte be geuen vnto our

The mynde of Paule vpo the .xi. cap.
 most mercifull father, for the loue which he
 shewed vs in the bloude of his owne most
 deare sonne Chyyst Iesu. Wherewith we
 are washed from our synnes: & surely sear-
 led vnto euerlastinge lyfe. With such hun-
 ger dyd Chyyst eate the Paschall Lambe,
 sayng to his discyples: I haue inwardely
 desyred to eate this easter lambe w you be-
 fore & I suffer. Chyestes inwardes desyre
 was not to fyll his belly w his discyples:
 but he had a spirituall hunger both to prai-
 se his father w the, for their bodely deliue-
 raunce out of a lande of Egypt: and specys-
 ally to alter the Paschall lambe & memo-
 ry of the carnall deliueiraunce, into a maundy
 of myght and thankes geuinge for our spy-
 ritual deliueiraunce out of the bondage of
 synne. In so much that when Chyyst kna-
 we that it was his fathers wyl & pleasure
 that he shulde suffer for our synnes (where-
 in his honour, glozy & prayse shulde be pub-
 lished) the was it a pleasure vnto hi to de-
 clare vnto his discyples & great benefytte,
 vnto his fathers prayse & glozy: and so did
 Institute that we shulde come together
 and breake the bzeade in the remembraunce
 of his body breakinge & bloude sheddynge:
 and

Of the first Epyſtle to the Corin.
¶ we ſhulde eate it to gether reioyſing
eche other & declaring his benefites.

Now were the Corinthyans fallen from
this hunger: & cannot to gether to thitene
¶ Gods prayſe ſhulde be publiſhed by the in
¶ middes of the cōgregaciō, but cam to fea
de their fleſhe and to make carnall chere. In
ſo much that ſome riche wolde haue meate and
drynke enough: & take ſuche abundaunce ſo
they wolde be dronke & ſo make it their ow
ne ſouper & not the lordes: as Paule ſaith
& dyd eate only the breade & meate, & not ſo
body breaking as I ſaide before: & the poore
which had not: ſo to ſay ſo had no meate
to eate (were ſhamed and hungry, & ſo coul
de not reioyce & prayſe the Lord: by the rea
ſon that the Delicate fare of the Riche
was an occaſion for the poore to ſhame their
pouerty, & thus the riche did nether prayſe
God the ſelues, nor ſuffered the poore to do
it, but were an occaſion to hinder the.

They ſhulde haue brought their meate
and drinke and haue deuyded it with their
poore brethren: that they myght haue bea
ne mercy to gether, and ſo to haue geuen the
occaſion to be merry and reioyce in the Lord
with thankſgeuinge. But they had

The mynde of Paule vpo the. xi. cap.
neither lust to praise God, nor to comfort
their neighbour. Their fayth was feabler
& their charytie coulde, and had no regarde
but to fylle their bodie & feede their fleshe;
and so dyspyled the power cōgregacyō of
God, whome they shulde haue honoured
for the spyrte that was in them ad fauour
that God hadde shewed indifferently vnto
thē in the bloud of hys sonne Chyste. Whē
Paule perceyued that they were thus fleshy
lye mynded and had no mynde vnto that
spyzituall maundye whiche cheselye shulde
there be aduertysed, he reproveth thē soe
reherlyng the wordes of Chyste. That whē
I gaue vnto you I receiued of the Lorde.
For the lorde Iesus the same nyght in the
whiche he was betrayed toke bzeade & than
ked and brake it. and sayd: take ye & eate ye,
this is my bodie which is broken for you
this do ye in the remembraunce of me. Af
ter the same maner he toke the cuppe whē
soupper was done sayeng: this cuppe is the
newe testament in my bloude, this do ye as
ofte as ye drynke it in the remembraunce of
me, for as ofte as ye shall eate this bzeade
and drynke thys cuppe, ye shall shewe the
Lordes deach, tyll he come. As though he
shulde

of the first Eppistle to the Corin.

Shulde say, ye Corinethians are muche to blame
that at this souper seke the foode of your
flesh. For it was institute of Chyste, not for
to intent to nourish the belly, but to strengthe
the heart & soule in God: And by this
you may knowe that Chyste so mente: for he
calleth it his bodye which is geuen for you, so
that the name it selfe might testifie vnto you, that
in this souper you shulde more eate his body
which is geuen for you (by digestynge it
into the bowels of your soule) then the breade,
which by the breakynge and the distribu-
tyng of it doth represente his bodye break-
ynge & the distributing thereof vnto all that
are faithfull. And that he so meaneth is euident
by the wordes folowynge: I say, this do in
remembraunce of me: and lykewyse of the
cuppe. And finally concluding of both
Paul sayeth: as often as ye shall eate this
breade and drinke this cuppe in this place
& fellowshipe ye shall shewe the lords de-
ath vntill he come, prayse the lord for the
death of his sonne, & exortinge other to do
the same reioysynge in him wyth infynyte
thanks. And therefore ye are to blame which
seake onely to feede the belly wyth that thing
which was onely institute to feede the
soule

The mynde of Paul vpo the. xi. chap:
Ioule. And therupon it follo weth.

All therfore who so euer doth eate of this
breaue or drinke of this cuppe vnworthely
is guiltie of the bodie and bloude of the lord.
He eateth this breaue vnworthely wheraga
beth not the purpose for the whiche Christe
did institute it: whiche commeth not to it by
spirituall hunger, to eate through fayth his
very body which the breaue representeth,
by the breakynge and dystributinge of yt:
whiche commeth not with a mere harte ges
tyng God hartely thanks for thir deliuer
raunce fro synne: whiche do not muche ma
re eate in their harte the death of his body,
the they do the breaue with there mouth.
Nowe both Counsailes did only seke their
belly and flesh, and forgatte Goddes honou
re & prayse for which it was institute: that
thanks shoulde be giuen by the remembra
ce of his bodie breakynge for vs they eate id
ly Goddes dyshonour as to thei neighbours
by detraunce, and to thei owne cons
demnation, and so for lacke of faythe we
reglyte of Christes Bodie whiche (by
fayth) they shoulde their cheseloe haue eas
en to their soules healthe. And therfore it
followeth.

of the first Epyſtle to the Corin.

Lette a man therfore examyne hym ſelfe, & ſo lette him eate of the breade, and drynke of the cuppe.

Thyſ prouinge oz examynynge of a man ſclue, is firſte to thinke wyth hi ſelfe w^h what luſte and deſyre he commeth vnto the maundyng, and wyll eate that breade / whether he be ſure that he is the chylde of God and in the faith of Chryſte: and whether his conſcience do beare hi w^h w^htnes that Chryſtes bodye was broken for hym: and whether the luſte that he hath to prayſe God & thake him with a faithfull harte in the myddes of the brethren, do dryue him thetherwarde. Or els whether he do it for the meates ſake oz to keape þ^e cuſtome: for then were it better that he were a warre. For he that eateth oz drynketh vnworthely / eateth and drynketh his owne dampnacyon / becauſe he maketh no dyſtynce of the Lordes bodye. That is, as is ſayd before / he that regardeth not the purpoſe for which it was inſtityute / and putteth no dyfference betwene thys eatynge and other eatynge / for other eatynge dothe enſlape ſetue the bellye, but thys eatynge
doth

The mynde of Paule vpon the xi. chap.
was institute & ordeined to serue the soule
& inwarde man. And therfore he that abusi-
seth it to the fleshe, eateth and drinketh hy-
pocrite dampnacion. And he cometh vni-
thelpe to the mandye where the sacrament
of Chrystes body is eaten: yea, where þe bo-
dy of the lord is eaten, not carnally with þe
teth & belly, but spiritually with þe harte &
fayth. Vpon this foloweth þe texte þe master
Whore alleageth and wresteth for his pur-
pose.

For this cause manye are weake and
sicke amonge you, and manye sleepe. If
we had truelve Judged our selues, we shul-
de not haue bene Judged. When we are
Judged of the Lorde, we are chastened be-
cause we shulde not be dampned wyth the
worlde. Therfore my betherne whē ye
come together to eate / tarpe one for ano-
ther. If any man hunger, lette hym eate
at home that ye come not to gether vnto co-
dempnacion.

For this cause (that is) for lacke of
good examenyng of oure selues (as is
before toouched) manye are weake and sick-
ke in the fayth, and manye sleape, and ha-
ue losse their fayth in Chrystes blynde, for
lacke.

of the fyrst Eppistle to the Corin.

lacke of remembraunce of thys body bea-
ring and bloud sheddinge. Yea and not that
onselye but manye were weake and sycke e-
uen stryken wyth bodely displeases for abu-
singe the sacramente of his bodye, eatinge
bzeade with thir teth and not his bodye w
their minde and peradventure some slayne
for it by þ stroke of God: which if they had
trulye iudged and examined them selues for
what intent they came thether, and why

it was instituted, shulde not haue
bene so iudged and chastered of

the lord. For the lord doth

chaste to bring vs vnto

repentaunce, and to

the rebellious

members

that

we maye rememb. ber hym. Here ye

maye shortely perceiue the

mynde of Paul.

Amis.

An Epptome and shorte re-
herfall of all this bouke, shewing in what
poyntes fryth dissenteth fro our Prelates.

Now to be shourt in these. iij. poins-
tes, fryth dissenteth from our
Prelates & from master Whores
whiche taketh vppon hym to be theyr
prouctoure. Our prelates beleue that in the
sacrament remaineth no bzeade, but that it
is tourned into the naturall bodye of Christ
both fleshe, bloud and bones. Fryth saythe
that it is none article of our Crede; and ther-
fore lett them beleue it that will. And he
thinketh that there remaineth bzeade styll.
And that he proueth iij. maner of wayes.
Fyrst, by þe Scripture of Paull, whiche calleth it
bzeade, sayng. The bzeade whiche we brea-
ke / is it not the fellowshyppe of the Bodye
of christe? For we, though we be many, are
yet one body and one Bzeade, as many as a-
re partakers of one Bzeade. And agayne he
sayth, as often as ye eate of this bzeade, or
drinke of this cuppe, you shall shewe the lord
des death vntyll he come. And Luke calleth
it bzeade sayng, They continued in the fel-
lowshipp

1. Cor. 10

2. Cor. 11

Mat. 26

and fiftenth dyffenteth.

Worshyppe of the Apostles: and in the brea-
kinge of the bread, and prayer. Also Christ
called the cuppe / the frute of the Wyne, say-
ing. I shall not from hence forwarde drinke Act. 28
of the frute of the wyne vntyll I drinke that Mar. 14
newe in the kingdom of my father. Luce 22

Furthermoze nature doth teache you
that both the breade and wyne continue in
their nature: for the breade mouldeth yf it
be kepte longe: yea: the wormes breade in it.
And the poore mouse will come a waye with
it, and eate it, which are cundertynough that
there remaineth breade. Also y wyne, yf it
were reserued, wolde waxe sower, as they
cōfesse them selues. And therfore they sell
sell the laye People but with one kinde che-
pe: because the wyne ca not continue nor be
reserued to haue ready at hand / when neede
were. And surely as yf there remayned
no Breade / it coulde not mould nor waxe
full of wormes. euen so yf there remayned
no wyne it coulde not waxe sower. And
therfore it is but false Doctryne that cure
Doctores so longe haue Taughte and Dis-
persed.

Spnally / that there remaineth Breade
myghte be proued by aucthorite of manye
Doctours

Wherin our prelates :

doctours which call it bread and wyne, eue
as Chryst & his Apostles dyd. And though
some sophisters wolde wreste their sayinge
and expounde them after their owne fanta
sie / yet shall I alleage them one doctour wh
was Pope that maketh so playne with vs
that they shall neuer be able to auoyde him.

Helasius
in concilio
Ro.

For Pope Gelasius wytteth on thys
maner: surelye the sacramente of the bodye
and bloude of Chryste which we receyue / are
a Godly thynge and therfore through them
are we made partakers of the Godly natu
re. And yet doth it not cease to be the substant
ce or nature of breade ande wyne / but they
continue in the proper tie of their owne na
ture. And surelye the Image and simplytu
de of the bodye and bloud are celebrated in
acte of the misteries. Thys I am sure that
no man can auoyde it, nor so wreste it, but
all men shall soone espye hys folp / and ther
fore I may conclude that there remaineth
the Substaunce and nature of Breade and
wyne.

The second pointe wherein Fryth differs
from our Prelates and their proctoure.

Th

The Prelates be true þ his very fle
 sh is present to the teth of the þ ear
 te þ sacramēt / & þ the wicked eate
 his very body. ffrith sayth that it is none ar
 ticle of our Crede / & therfore he rekeneth þ
 he is in no Jeopardye though he beleue it
 not. And he thinketh þ his flesh is not pre
 sent vnto the teth of the that receiue þ Sa
 crament. ffor his flesh is onely in one place
 at once. And that he proueth both by þ auc
 thoritie of S. Austen ad Dardanum / & also
 by the auctoritie of Iulgenius ad Thalas
 andū lib 20. 20. as befor appereth in the
 booke. And ffrith sayth that the wicked eate
 not his very flesh although they receiue þ
 sacrament. And that he proueth by þ scrip
 ture, doctours and good reason / grounded
 vpon the scriptures.

The scriptures is this, he that eateth Joan. 6
 Chyestes bodye hath euerlastinge lyfe / ergo
 the þ wicked eate not his body. Agayne / the
 scripture sayth, he þ eateth Chyestes flesh &
 drinketh his bloud, abideth in Christ & Chri
 ste in hī: but þ wicked abide not in Chyeste
 nor Chyeste in them / ergo the wicked eate
 not his flesh nor drinke his bloude.



Chyestes

Wherin our Prelates

Aug. in ser
de sacra fe.
Pasche.

This may also be cōfyrmed by good auctoritie. For saynte Austen sayth: he that abydeth not in Chyſte, and in whome Chyſte abydeth not, withoute doubt he eateth not his fleshy nor drinketh hys bloude: although he eate and drynke the sacrament of so greate a thyng unto hys Dampnation.

Bede

And even the same wordes hath Bede vpon the tenth chapter of the first Epistle to the Corinthians.

Agayne. S. Austen sayth: he that abydeth not in me & in whom I abyde not, let hym not say nor thinke: that he eateth my body or drinketh my bloude. And even the same wordes hath Bede vpon the fyrst Chapter of the fyrst Epistle to the Corinthians. And even the same sentence hath Ambrose and Prosper: and Bede vpon the eleuenth chapter of the fyrst Epistle to the Corinthians.

Aug. de ci.
itate dei
in li. 2.
cap. 27

Finally, this may be proued by good reason grounded vpon the scripture. Chyſte wolde not suffer mary (though she loued hym well) to touch hym: because she lacked our poynte of faith: and did not beleue that he was equall wyth hys father.

And

and ffrysth dyfenteth.

And therfore by reason, it must follo we, & he wyl not suffer the wicked (wether has he good faith nor good loue towards hym) both to touch hym, & eate him into their uncleane bodies.

Now sith this is proued true, & & wicked eate not his body, it must also there needs follow, & the sacramēt is not his natural body. For they do eate the sacramēt as all mē know. Besydes &, & faithfull do not eate Chrystes body w their teth. And therfore it must follow & & wicked do not eate it with their teth. The antecedēt or first part of the reason is proued by the wordes of Chryste: w sayeth & & flesh profiteth nothing at all, meaninge & it doth not profyt as they vnderstode him, & is to say it profiteth nothing to be eate carnally w their teth & belly, as they vnderstode hi. For els it profiteth much to be eaten spiritually, & is to say, to beleue & through his body breakig & blood: shedding our sinnes are pouged. And thus doth Dygene. l. Austē, Bede, Chrysostome & Athanasius expoude it, as appeareth in & booke before. And therfore ffrysth sayeth & only say, full mē eate his body not w their teth & mouth, but w their faith and harte: they dya

Wherin our prelates

dygest it into the bowelles of their soules
throughe beluenge that it was broken on þe
crosse, to washe awaye their synnes. And
theye wyked rate not his bodye, but only the
breade and their dampnacyon, because theye
rate him not spyrituallye, þe is, because theye
beleue not in his bodye breakyng & bloude
shedding.

¶ The thyrde poynte wherin fyrth dyffers
teth fro þour prelates & their proctour.

The Prelates beleue that me ought
to worshyppe the sacrament, but
fyrth sayth naye, and affyrmyth
that it is Idolatry to worshyppe it. And
he sayth that Chyste and his Apostles
taught vs not so to do: Rather did the ho-
ly fathes so teache vs. And fyrth sayth
that the auctours of this worshyppe
are the chyldrene of perdyceon which haue
ouerwhelmed thys worlde wth synne.

¶ Nevertheless we muste receiue it reuerent-
lye because of the doctrine that it bringeth
vs. For it preacheth Chystes deathe
vnto vs, & descrybeth it before our eyes:
euen as a faithfull preacher by the worde
doth instyll it into vs by our eares and
hearynge. And that it supplyeth the lawe
me

and fryth dyſſente.

me of a preacher, is evident by the wordes
of. S. Austen, which sayth. Though Paul
did beare þ burtþe of the body which doth
honozate þ soule, yet was he able in signyf-
eng to preach þ lord Iesus Chyzt, one way
by his tonge, and an other waye by a Epi-
ſtle, & an other waye by the Sacrament of
Chyzt's body. &c. For as the people by
vnderſtondinge þ ſignificatiõ of þ wordes
wh he ſpake, did heare the glorious Goſpell
of God, & as by the readinge of his Epi-
ſtle they vnderſtoode his mynde, & receiued
the wordes of the ſoule health, ſo by þ myſta-
ſtracyõ of the ſacrament, they myght ſee
their eyes the thing which they hard & red:
& ſo haue they ſences occupied about þ miſ-
tery, þ they myght the more carneſtly prynt
it in theyr mynde. As by exāple, the pro-
phet Ieremy being in Jeruſalẽ in the time of chre. 23
ſedechias king of þ Jewes, ppheticd & pre-
ched vnto them, that they ſhulde be taken
preſoners of Nabugodonosor the kinge of
Babylon. And the Jewes were angry w
him & wolde not beleue his wordes. And
therfor they made a chayn or fetter of woo-
de & put the aboute his necke, & propheticd
agayne, and preached that they ſhulde be ta-
ken

Wherin our Prelates

ken prisoners and ledde captiue into Babylon. And as hys woordes dyd certifye theye eares that they shulde be subdued. So the chapne did represent their captiuitie euen before their eyes / which charge dyd more vehemently worke in them then the bare woordes could do, and euen so it is in the sacrament. For lyke wyle as the woordes did inspyll it in to our eares / that his body was geuen for vs, and his blood shedde for the remission of our synnes / euen so dyd the ministracion of the sacrament expresse the same thinge vnto our syght, and doth more effectuously moue vs / then the bare woordes myght do, and make vs more attentue vnto the thing, that we maye whollye geue thanks vnto God, and prayse him for his booteous benefittes. And therfore, seing it is as a preacher / expressing vnto our syght the same thing, that the woordes do to our eares / you muste receyue it wth reuerence and sober behauiour / aduertising the thing that it representeth vnto you. And euen the same honour is due vnto it / whych is geuen vnto the scripture / that is the word of God. For vnto that muste a man deuoutly geue eare / and reuerently take the booke in his hand: yea and yf he kisse the Bouke
for

and frith dissenteth.

for the doctrines sake that he leaſureth there
out, he is to be commended. Neuertheleſſe
if he ſhulde go ſenſe his bouke, men myght
well thinke that he were very chyldiſh.
But if he ſhulde knele downe and praye to
his bouke, then he dyd committe playne Ido-
latrye.

Conſyder, deare bretheren, what I ſaye,
and auoyde this Jeopardy. Whiche thing as
auoyded, I care not as touching the preſence
of his body, though you beleue this natu-
rall fleſh be there in dede & not only in a mi-
ſtery, as I haue taught. For whē the Jeoa-
pardy is paſte, he were a fool that wold be
contentious for a thinge, as long as there co-
meth no hurte thereby.

The Germanyes, which beleue the preſe-
nce of hys bodye, do not worſhip it, but plain-
ly teach the contrary and in that poynt, thā-
kes be to God, all they whome you call
heretikes, doo agree full well. Da-
nely auoyde this Idolatrie and
I deſpyze no more.

¶ illi Adm

The Con

clucion of this treatise.

Now e deare Bretheren
I beleeve you for the mercy that
ye loke for in Chryste Iesu that
you, accepte this woork with a si-
gle eye and no contentious harte. For neces-
saryte hath compelled me to writte it because
I was informed both of my Lord of Lin-
chester and other credible parsons that I
had by the meanes of my fyrste treatise of-
fended many men. Which thinge maye wel
be true. For it was to slender to instructe all
them which haue sens leane it, albeit it were
sufficient for thair vse to whom it was first
deliuered. And therefore I thought it not o-
nly expedient but also necessary, to instruct the
further in the Truth, that they myghte see
playne euidence of that thinge, wherein they
were offended.

By this woork you shall Espe the
Blasphemies and venomous tonges wher-
with they slander not onely them that pur-
sue the truth, but even the truth it selfe.

They

of this treatise.

They shaine not to saye that we asseygne it
to be onely breade and nothing els. And we
say not so; but we say / þ̄ besyde the substan-
ce of breade it is the sacrament of Chrystes
bodye and bloud. As the pye hanging befoze
the tauerne doze is moze then bare pye. For
besyde the substance of pye, it is a sygne, &
signifieth that there is wyne to be sold. And
this sacramēt signifieth vnto vs, & pointeth
out befoze our eyes þ̄ as verely as þ̄ Brea-
de is broken / so verely was Chrystes Body
broken for our Sinnes. And as that Brea-
de is distributed vnto vs / so is hys Bodye and
ffruite of hys Passyon distributed vnto all
hys faythfull. And as the breade confozt-
eth the Body, so doth the fayth in Chrystes
Death comforte our soules. And as surely
as we haue that Brea-de and eate it with our
mouthe and tethe, and knowe by our senses
that we haue it withyn vs & are Partakers
therof: no moze neede we to doubte of hys
Body and Bloude, but th̄ it thzough faythe
we are as Sure of them / as we are of that
breade. As it is sufficiently Declared in my
bouke.

Agayne you may perceyue howe wy-
ledly they Reporte vs whiche asserme that

The conclusyon

we dyshonoure it, w^h geue it the right honou^r that it ought to haue. And you do playnly dyshonoure it, w^h geue vnto it þ^e honour þ^e is only due vnto God. We geue it the same honour þ^e we geue vnto þ^e holpe scripture and word of God, because it exp^resseth vnto our senses, the death of our sauour, and doth more depely p^rynt it within vs. And therefore we call it an holpe sacramēt, as we call Goddes word holpe scripture. And we receiue þ^e sacrament with greates reuerence, euen as we reuerently reade or here preached þ^e holy word of God, w^h conteyneth þ^e health of our soules. And we graunt that his body is present with the breade, as it is w^h þ^e word, and with both it is verely receiued and eaten, th^rough fayth. But if we shulde knele downe and pray vnto the holpe scripture, men myght counte vs folles, and myght lawfully say, that we do not honour þ^e scripture by that meanes, but rather dishonoure it. For the ryght honoure of a thing, is to vse it for þ^e intent þ^e it was institute of God. And he that abuseth it to anye other purpose, doth in dede dyshonoure it. And lyke wyse it is in the sacrament, whiche was insty-

of this treatise.

tute to keape in memory the death of Chri
ste, which if we do any otherwise honour
then we do þ holy scripture (vnto þ w we
may in no wise make our prayers) I saye
that then we shulde vterly dishonour it.
Avoide therfore this point of Idolatrye,
and all is safe.

Finally we say þ they speke well and
faithfully, which say that they go to þ body
þ receue þ body of Chriſt, & that they speake
villaynously & wickedly, w say þ they one
ly receue the bread or þ signe of his body.
For in so sayeng they declare their infydelitie
for þ faithfull wyll reaken þ he is euell re
ported of, & reputed for a traytour and an o
ther Judas, if men shulde say of hi þ he did
only receue þ sacramēt, and not also the thing
w þ sacramēt doth signify. For albei thi on
ly eatith the bread & sacramēt, w his mouth
and teth: yet w harte & fayth inwardlye, he
Eateth the very thinge it selfe which the
sacrament outwardly doth represent.

And of this spryng the maner of spea
kinges that the olde fathers do comyng
vse, which at the fyrste syght myght seeme
we

The conclusion

is contrary to our sentence. But if they be well pondered, it maye soone be seene, how they shulde be taken. For manye tymes when they speake of the sacrament and outwarde eating, they applie vnto the Sacrament: and outwarde eatinge, the frute and condempns of the inward eating and thing it selfe, because that in a faythfull man they are so Joyntly Joyned, that the one is neuer without the other. As by example. Marye is named the mother of God, and she is not the mother of his Godhead: by which parte onelye he is called God: but because she is his mother as touching hys manhode, and the Godhead is so annexed with manhode that they both make but one person: therefore is she called the mother of God: whiche indide if it be wyselye weyed, shall be founde to be abused speche.

And yet neuertheless, it maye very well be bled, of men vnderstoude what is meant thereby, but if through the vse of this speache Menne shulde fall into suche an Errour that they wolde affirme our lady to be in dede the mother of hys Godhead, then neede it shulde Compell vs to Make a distinction betwene the nature of hys Godhead & the

of this treatise

the nature of his manhode: and so to expound
the matter vnto them and bringe them
home againe into the Ryghte Understandinge.

As we are now constrained
to do in this sacramente: because you miscon-
strue the saying of the Scripture and Eccer-
siasticus. Which notwithstanding (if a man vnder-
stande them) say very well.

And many such maner of speeches are
contained in the scriptur: As where Chry-
ste sayth in Iohan in the iii. There shall no
man ascende into heauen, but he that descen-
deth fro heauen, the sonne of man which is
in heauen.

This texte doth saie that the sonne of
man was then in heauen, when he spake the
se woordes vnto Nicodemus here vpon earth
whiche thinge all wyse men consaite to be
vnderstande, for the vritie of the parson.

For albeit his Godhead was in euery pla-
ce at that tyme, yet was not his manhode
by the whiche he was called the Sonne of
man in heauen at that tyme. And yet Chry-
ste sayd that it was in heauen for the vritie
of his parson. For his godhed was in heaue
because þe godhed & māhod made one par-
son therfore it was ascribed vnto þe māhod
which

The conclusyon
which was onely verifed vppon the Gods
head, as S. Austen ad Dardanum doth of
tygently declare.

And lyke wise in the sacramēt of Baptysme, because the inwarde working of the holy ghost is euer annexed in the saythfull vnto the outwarde ceremonye: therefore to tyme the fruite of the inwarde baptisme is ascribed vnto the outwarde worke. And so the scripture vseth to sprake of the outwarde Baptisme, as though it were the inward that is to say, the spryite of God. And therefore S. Paull sayth that we are buryed wth Chyrist through Baptisme.

Aug.

**Aug ad bo
nifacium**

And yet as Saint Austen expoundeth it, the outwarde Baptisme doth but signify this buryall. And agayne Paule sayth, as many as are baptised. haue put Chyrist vpon the. And yet in dede our outwarde baptisme doth but signifie, that we haue put Chyriste vpon vs. But by the inward baptisme (w^{ch} is wth water of lyfe & spirite of God) we haue in dede put hym vppon vs, and lyue in hym, & he in vs. Which notwithstanding is very falles for all the outwarde baptisme in them & receyue it not in sayth. And vnto them it is but a bare spone, wherof they gette no profyete,
bus

of this treatise.

but dampnation.

And here you maye evidently perceyue,
howe it is sometyme in scripture ascribed
vnto the outwarde worke and ceremonie,
which is onely true in the veritie. And this
place shall expounde all the olde Doctours
whiche seeme contrary to our sentence. And
therfore marke it well.

Thus haue you my minde further vpon
the sacramente of the Bodie and Blood of
Christ. Wherin, yf you reaken that I ha-
ue bene to longe repeating one thing so ofte,
I shall pray you of pardon. But surely me
thought I coulde not be shorter. For the
world is such now a dayes: y some wold hear-
re and can not, and some do heare and wyl not.
And therfore I am compelled so ofte to re-
pete that thyng whiche a wise man wolde en-
derstande wth halfe the wordes.

C Praye Chyften Reader that the
wordes of G O D maye in-
crease, and that G O D
maye be glorified
through my
handis.

I M C R.

Of The Ar- tycles whertoze Johan Fryth

dpyd, whiche he wrote in the wa-

gate the 23. daie of Ju-

ne the yere of our

Lorde.

1533.



L Doubte not/dea-
re brethren, but that it doth
some deale bere you, to see
the one Parte haue all the
wordes, and frely to spea-
ke what they lyst, and the o-
ther put to silence, and not to be harde indif-
ferentlie. But referre your matters to God
whiche shortly shall Iudge after an other
fashion. But in the meane season: I shall
rehearse vnto you the articles for whiche
I am condemned.

¶ They examined me but of two
articles whiche are these.

¶ Item

wherfore Iohan ffirst dyed.

ffirst whether I thought there were any purgatorie to pouрге the soule after this presente lyfe. And I sayd, that I thought there was none. For man is made but of two partes / the body and the soule. And the body is pouрге by the crosse of Chyist, w he layeth vpon euery chylde & he receiueth: as affliction, woꝝdly opꝛessioꝝ, persecutioꝝ, imprisonmēt. &c. And death finisheth synne. And the soule is pouрге by the woꝛde of God, which we receiue through fayth, vnto the health and saluatyon both of body & soule.

Article

Now and if I did know any thing of parte wherof we are made, I wolde also gladly graunt the purgatorie: but seing, I know none such, I must deny the popes purgatorie. Neuerthelesse, I counte neyther parte a necessary artycle of our fayth necessarily to be beleued vnder payne of dāpnacion, whether there be such a purgatorie or not.

The seconde artycle was this, whether I thought, the sacramēt of the aulter was the body of Chyist. And I sayd, yea, I thought it was both Chyistes bodye, & also oure bodye, as S. Paule sayth to the Cor. 1. Cor. 10,

2. articles

D

And

The articles

In þ̄ it is made one breade of manye
graynes, it is our bodye / signyfing þ̄ we
thogh we be many, are yet one body: & likewi
se of the wyne in that it is made one wyne
of many grapes.

And againe / in þ̄ it is broke / it is Christs
body, signyfing þ̄ hys body shuld be broke,
that is to saye: suffer death / to redeame vs
from our iniquitie.

In þ̄ it was distributed, it was Chrystes
body, signyfing þ̄ as verely as þ̄ sacramēt
is dystributed vnto vs, so verely is Chry:
stes body and the frute of his passyō, distry:
buted vnto all faithfull mē.

In þ̄ it is receyued, it is Chrystes body /
signyfing þ̄ as verely as þ̄ outwarde mā
receiveth þ̄ sacramēt wth his teth and mouth,
so verely doth þ̄ inward mā, thzough fayth
receyue Chrystes body & frute of his passyon,
& is as sure of it, as of the bread þ̄ he eateth.

An other
Question.

¶ An an-
swere.

Well sayde they, do you not thynke
that hys verely naturall Bodye, both fles-
he and Bloude is really conteyned vnder
the sacrament, and there actually present,
besyde all sympletydes? No sayd I / I
do not so thynke. Notwithstandynge I
woulde not that anye shulde counte that I

ma

wherfore John ffrysth dyed:
make my saying (which is the negative) any
article of the faith. ffor euen as I saye that
you ought not to make any necessarye arty-
cle of the faith of youre parte (which is the
affirmative). So I say againe/ that we ma-
ke none necessarye article of the faith, of oure
parte/ but leaue it indifferent for all men to
Iudge therein/ as God shall open hys harte
and no syde to condemne or dyspyle the o-
ther, but to hounour in all thinges brother-
ly loue, and to beare others infirmitie.

The texte of Saint Austen/ which they
there alleged against me, was this: that in þe S. Austis
text.
sacrament Chryste was bozne in his owne
handes. Wherunto I sayd, that sainte Aus-
ten doth full well expounde hym selfe. ffor
in another place he sayth: he was bozne af-
ter a certein maner/ in his owne handes.
And by that he sayth after a certein maner,
ye may sone perceaue what he meaneth.

Howbeit, yf saint Austen had not thus ex-
pounded hym selfe, yet he sayth ad Boni actus
um that the sacrament of a thinge/ hath a si-
militude or proprietie of þe thinge whych it
signifieth. And for that cause it hath many
tymes the name of the very thinge to which it
signifieth. And so he sayth that he bare hys
selfe

The Articles

selfe because he bare the sacramente of his body and bloude whiche dyd so earnestly expresse him self, that nothing myght more do it: if ye reade the place of saint Austen ad bonifacium: whiche I alleage in my last booke/ ye shall soone see them answered.

Chrysosto. An other place they alleaged out of chrysostome/ which at the fyrste blushe seemeth to make well for the. But yf it be well weyed/ it maketh moche lesse the they wene. The wordes are these.

Crisostomus wordes. Dost thou see breade and wyne: do they depart from the in to the draught as other metes do? God forbid / for as in ware when it cometh to the fyre, nothing of the substance remaineth nor abideth: so lyke wise thinke that the mysteries are consumed by the substance of the body.

These wordes I expounded, by the wordes of the same doctour saint Chrysostome/ which in an other homely saith on this manner. The inward eyes as sone as they see the Breade / they sype ouer all Creatures/ and thinke not of the breade that is baken of the baker, but of the breade of everlasting Lyfe, which is signified by the Mystycall breade.

Now

wherefore Iohan fryth dyed.

Now conferre these places together, and you shall perceyue that the laste expoundeth the firste clerely. fyrste he sayth, doest thou see bread and wine? I answer by the second, say. for the inward eyes, as soone as they see the Breade, thynke not of it, but of the thinge it selfe, that is signified ther by. And so he seeth it, and seeth it not. He seeth it with his outward and carnall eyes, but his inward eyes seeth it not. That is to saye, regarde not the bread or thinke not on it. Euen as we comenly saye when we playe a game negligently (by me truth) I see not what I do meaning, that our mindes is not vppon that thing, which we see with our outward eyes, and lyke wyse we may answer þe next parte where he saythe.

Do they departe fro þe draught, as other meats do? Nay forsoth, said I: for other meats do onely come to nouryshe the body and to departe into the draughte. But this meate that I here receyue is spirituall meate receyued wyth saythe, and nouryssheth vs euerlastingly both body & Soule, and neuer entreth into the draught. And euen the outward eyes do see the breade, and yet the inward eyes do not regarde that, or thinke vppon

The expa-
sitiō of S.
Criso. text

The articles.

he vpon it. So lyke wyse þ out ward mā dya-
gesteth þ bread & casteth it into the dyaught.
And yet the riwarde man doth not regarde
that nor thinke vpon it. But thinketh on the
thing it selfe that is signified by þ breade.

The true
meaning
of Criso.
wordes.

And therefore sayd Crisostome euen
a lytell before the wordes whiche they here
allready, lyfte vp your mynde and hartes
(sayd he) wherby he monisheth vs to lobe
vpon, and consyder those heavenly thynges
whiche are represented and signified by the
breade and wyne, and not to marke the brea-
de and wyne in it selfe.

Here they wyll say vnto me, that it is
not Crisostomes minde (for by his exam-
ple he playnly sheweth that there remaineth
no breade nor wyne) that I deny. For the
examples in this place, proueth no more but
that ye shall not thinke on the Breade and
wyne, no more then if they were not there
but only on that thyng which is signified
by them. And that ye may euidently percei-
ue by the wordes followinge, where he say-
eth thinke that the misteries are consumed
by the substance of the body.

Eolm: 13.

Now whether Crisostome thought
that there remained breade or none, bothe
ways

wherefore John Fryth dyed.

wayes shall our purpose be proued. For if
if he thought there remayned still breade &
wyne then we haue our purpose. Now if
he thought that the breade and wyne remay-
ned not but were chaūged, then are the brea-
de and wyne nether mysteries nor Sacra-
mentes of the body and bloude of Chyste.
For that that is not, can neyther be myster-
y nor sacrament.

Finally if he speake of the outward ap-
parance of breade; then we know that that
remayneth still and is not consumed by
substance of the bodye. And therefore he
must needs be vnderstande as I take him.

I thynke many men wonder howe
I cā dye in this artycle, seinge that it is no
artycle of our fayth, for I graunte that ne-
ther parte is an artele necessary to be bele-
ued vnder payne of dāpnacyon; but leaue it
as a thyng indifferent, to thynke ther in as
God shall instyll in euery mans mynde: & p
neither parte cōdempe other for this mat-
ter, but receyue the other in brotherly loue,
reseruing ech others infirmities to God.

The cause of my death is this / because
I can not in cōscience abiure & sweare that
oure Prelates oppnyon of the Sacrament
that is that the substance of Bread and

Conclusion

Beholde
the cause
of my
death.

The Articles

wyne is verely chaūged into the fleshe and bloude of our sauoure Iesus chyste) is an vndoubted Article of the ffaith, necessary to be beleued vnder payne of dampnatyon.

Nota

Now, though this opinion were in dede true (w thing they can nether proue true by scripture nor doctours, yet coulde I not in conscience graūte that it shuld be an article of the ffaith necessary to be beleued. & co. ffor there are many verities, which yet may be no suche articles of our faith. It is true that I say, in that I wrote this: howbeit I wolde not receaue thys truthe for an article of oure ffaith. ffor you maye thinke the contrarype, without all Jeopardy of dampnation.

The cause why I can not beleue thys opinion of transmutation is thys.

a, causes.

fyrste, Because I thinke verely that it is false, and can neyther be proued by scripture nor saythfull doctours, yf they be well pondered.

2 The second cause is this, because I will not bynde the congregation of Chyste (by wyne)

wherfore Iohan Fryth dyed.

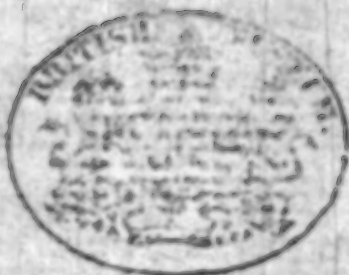
myne example) to admytte any necessarye
artycke besyde our Crede, and specially none
such as can not be proued true by scripture.
And I say, that the church, as they call it,
can not compell vs to receiue any such arty-
cles, to be of necessitie, vnder payne of damp-
nacyn.

3 The thyrde cause is, because I dare
not be so presumptuous in enterynge into
Goddes Iudgement, as to make the prela-
tes in thys poynte, an necessarye Artycke of
our fayth. For then I shuld dampnablye
condempne all the Germaynes and Almay-
nes, wyth infynite moo, whiche indede do
not beleue nor thynke that the substaunce of
breadye and wyne, is chaunged into the sub-
staunce of Chrystes Naturall Bodye.
And surely I can not be so foolyshe hardye
as to cōdempne such an infynyte nombre,
for our prelates pleasures.

Thus all the Germaynes and Almay-
nes, both of Luthers syde and also of De-
colampadius, do wholly approue my mat-
ter. And surely, I thynke there is no man
that hath a pure Conscience, but he wyl
thynke, that I dye rightuously. For that
thys

The articles wherfore Iho ffrith dyed
this transubstanciacyon shuld be a necessary
article of the faythe. I thynke no man can
say it with a good conscience, although
it were true in dede.

Per me Iohan
ffrith.



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Prove the spirites whether they be of
God. 3. hon p. iij. i. Reg. viij. d. Mat. xij.